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VOL. XI

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CONTENTS

SURVEY OF THE FIELD: Standards and Standardizers.....	Thomas Edward Shields	3
THE INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE		14
GARY SYSTEM IN NEW YORK.....	Francis P. Duffy.....	17
SHAKESPEARE'S MARRIAGE AND DEPARTURE FROM STRATFORD.....	Thomas Quinn Beesley	20
ABOUT VOICE TRAINING IN THE SCHOOLS.....	Elizabeth Maladey.....	31
A PLEA FOR DIOCESAN SCHOOL SUPERINTENDENTS	J. B. Culemans.....	33
FIFTH ANNUAL MEETING OF THE NATIONAL COUNCIL OF TEACHERS OF ENGLISH.....		41
THE EFFICIENT HIGH SCHOOL LIBRARY.....	Emma J. Breck.....	45
THE QUESTION OF FORMAL GRAMMAR.....	Edwin Fairley.....	48
THE TEACHING OF MYTHS, FABLES AND FAIRY TALES. Sister M. Therese.....		49
TEACHING LITTLE CHILDREN CONCERNING SIN AND THE MEANS OF GRACE.....	Sister M. Magdalena.....	54
PHYSICAL AND SOCIAL HEREDITY.....	Thomas Edward Shields	57
EDUCATIONAL NOTES		68
Civic Education for Immigrants; Manual and Vocational Training; Hygienic Conditions in Iowa Schools; Women as Leaders in Education; Higher Education.		
CURRENT EVENTS.....	Patrick J. McCormick ..	79
Catholic University; International Federation of Catholic Alumnae; New Curriculum for Indian Schools; Federation of Alumnae of the Sisters of St. Joseph of Carondelet; National Conference of Charities and Corrections; Women as Educational Executives.		
REVIEWS AND NOTICES.....		89

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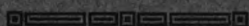


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SURVEY OF THE FIELD

The ninth annual report of the president and treasurer of the Carnegie Foundation for the Advancement of Teaching has been for several months in the hands of the reading public. There has been sufficient time, therefore, for all of us to have at least attempted to digest its contents and to reach some conclusions concerning the trend of this remarkable Foundation. From the rich content of this volume, space will not permit us to do more than quote and comment on one or two items.

3

"Before one can offer any new suggestions, it is necessary to make some review of the work of the Council on Medical Education of the American Medical Association, for the council has for some years been engaged in just this effort at classification. Moreover, it has achieved notable results in the elevation of medical education in the United States. It has done more than any other agency in weeding out unfit medical schools, encouraging full-time professors in the laboratory branches, in demanding bedside clinical teaching, and in insisting upon adequate laboratory and hospital facilities."

This is well-deserved praise, for it is notorious that no portion of the field of education has during the last few decades witnessed more thorough revision or more genuine progress than that carried forward in our medical schools, largely as a result of the enlightened policy of the American Medical Association. The president of the Carnegie Foundation not only recognizes the progress that has been made, but he very properly points out the means employed by the Association for obtaining these ends. "The council has been able to do this not only on account of the intelligent work of its president and members, but also because it represented the medical profession in America. Over half of the practitioners of the country are members of the local medical societies. These choose delegates to the State societies, and the latter in turn choose the national House of Delegates, a body of approximately one hundred and fifty. The Council on Medical Education is a committee of this body, and its action has thus the weight of the entire medical profession. Universities, colleges, and State boards have accepted the decisions of the council as the expression of the thought of the leaders of the profession in America. Under these conditions the reorganization of medical teaching has advanced very rapidly, and the classifications of the council have become sufficiently differentiated to make some examination of the present situation desirable to all interested in medicine and in medical education."

This is surely a splendid showing and it is properly acknowledged by the President of the Carnegie Foundation. Moreover, it is pointed out by the president of the Foundation that the reason of this splendid achievement of the council is to be found in its thoroughly representative character. The mem-

bers of the council are elected by the medical profession of the entire country; it is controlled by the profession and voices its sentiments. The frank recognition of the necessity of a representative character in those who undertake to control our educational institutions, to develop them and to control their standards, is so foreign to the policy followed by the Carnegie Foundation that in reading the above paragraph one would be tempted to believe that we are witnessing a remarkable conversion, but any such hope springing up in the breast of an incautious reader of the ninth annual report of the Carnegie Foundation would be shattered by the paragraphs which follow the one which we have just quoted:

"As a layman in medicine I venture to make such a review, because the council is primarily a council on education, not on medicine." Of course, one should not expect a representative character in those who undertake to govern education in general even in this democracy. We were told on a former occasion by the president of the Carnegie Foundation that outside of the Catholic Church education in this country was purely an economic function. It may, therefore, be supposed that money gives the right to control as well as the power to control our educational institutions. But let us continue the quotation at the point left off: "It is in effect a national agency in education and its work touches the secondary school, the college, and the university, no less directly than the medical school. It has dealt quite as much with the education which precedes the medical school as with that given in it. It is impossible, indeed, to legislate on medical education without becoming immediately involved in the entire educational problem. Education is, in fact, one thing, not detached fragments. The legislation of the council has been somewhat affected by a very natural tendency to conceive of its work from the standpoint of medical practice rather than from the standpoint of education. It has lacked to a certain degree close touch with the secondary schools, colleges, and universities."

The president of the Carnegie Foundation undertakes to remedy these defects. The Medical Council is evidently not properly constituted. In its membership, or in control of its deliberations the Carnegie Foundation should have been included. It was very presumptuous on the part of the medical

profession of the United States to undertake any legislation concerning the education of future physicians without having consulted with and obtained permission from the Foundation. The National Council of the N. E. A. is representative in character, but probably that is the very reason for their not being qualified to pass upon entrance requirements. But let us see what mistakes the Medical Council has made.

"Two very important decisions which directly affect secondary and college education seem to me," says Dr. Pritchett, "to have arisen from this situation. The council has imposed as a condition of the recognition of medical schools as acceptable an entrance requirement of one year of college work, this year to include the study of three sciences and a modern language. Not only has the council adopted this requirement as a teaching measure, but it has enforced it throughout the United States, without regard to the ability of the school and college system to meet it. Finally, it has consented to recognize pre-medical schools set up in the medical school itself to teach the three sciences and a modern language—it can all be done easily in one large room: chemistry in one corner, physics in another, biology in a third, and German in the fourth."

It is very presumptuous on the part of the medical faculty to undertake to teach the rudiments of the sciences on which the medical profession rests, and as for their undertaking in a medical school to teach German! It is really surprising that the intelligence of the Medical Council would not have seen the absurdity of this.

The strenuous work of four years is scarcely sufficient to deal intelligently with the subjects that must be taught in a medical college, and so the medical college demands such an education as will be a reasonable guarantee of sufficient intelligence to do the work of the medical school adequately, and they find that in addition to a year of college work the rudiments of three sciences and of a modern language are essential. But the medical school would not object to a boy having four full years of college work which might include a modern language, physics, chemistry and biology; nor would it object to accepting a candidate who had taken these latter four subjects in addition to the work required for his B. A. degree. Indeed some of our leading medical colleges have

gone so far as to demand this. If the college undertakes to prepare men to take up the work required in a medical college why it should do so properly, nor is it too much to ask that any college undertaking to do this work should be able to offer the branches required. However, if a protest against the legislation of the council concerning pre-medical education be entitled to a hearing it should come from the colleges or from their elected representatives and not from a wholly irresponsible body, whose only right in the premises is the money which it is authorized to spend as it sees fit in securing control of the educational institutions of a free self-governing people.

Under the heading "Standards and Standardizers," our colleges, some or all, the report does not say, come in for a rather severe castigation. If one were disposed to regard "imitative" as a word of reproach then the whole American people would have to bear with the gentle chiding of the president of the Carnegie Foundation. The page is well worth quoting here: "Americans, perhaps, more than other people are imitative. One sees this quality at its best and at its worst in our colleges, but in the main its tendency is toward a general wiping out of college individualism. What one college does, another must do. Distinctive academic flavors disappear. A common mediocrity remains. In this process the standardizing desire is sometimes a contributor, sometimes a consequence.

"The extremes are illustrated by the attitude of colleges, medical schools, law schools, and universities in the use of objective standards such as those instituted for admission. In one group of catalogues one finds these requirements set forth in great strictness only to be completely evaded in the enforcement. All sincerity is abandoned." Of course, this is a dreadful state of affairs and if our colleges abandon all sincerity what is to become of the country? "If the salt lose its savour wherewith shall it be salted?" But who are these wicked colleges? The Carnegie Foundation might do a service if after having made its accusation it would warn the innocent and unsuspecting public against the offending institutions. And in reality the Foundation does this, but in such a way that their warning will hardly reach the young men who should be saved. We resume the quotation at the point where we left off:

"The college or medical school living on fees will talk with

a solemn face about its 'standards' and admit any student who has the price."

Now, this would be very serious if true, but the writer happens to know that it is absolutely untrue, in certain cases at least, and the president of the Carnegie Foundation makes no exception in favor of any college or school that is compelled to earn its living by charging honest fees. Trinity College has during the years of its existence turned away many more candidates than it has received, because it would not lower its standard, and the Catholic University follows the same honorable practice, although, of course, it only derives a portion of its sustenance from fees. We might enumerate here a long list of colleges that are no less virtuous in this respect than the two named, but such a procedure would be unfair unless the canvas were made complete, and naturally such a canvas could only be undertaken where funds were available to cover expenses, as in the case of the Carnegie Foundation. But we must not interrupt the president of the Carnegie Foundation until he completes his arraignment of the wicked colleges: "It is safe to suspect the institution that talks loudly about its 'high standards.' The great resource in such cases is the word 'equivalent.' The requirement for admission is, perhaps, 'a four-year high school education, or its equivalent.' The interpretation of the admissions lies in the word 'equivalent.' It is a wonder-working word; with its help a coach and four can be driven through any set of admission requirements. Without this invaluable word worthy colleges would be absurdly embarrassed and many medical schools would be compelled to go out of business."

Yes, it is really very hard to make people act honestly who have neither truth nor honesty in them, and how could college faculties be expected to have these virtues since they do not draw them from the Carnegie Foundation nor its treasury. But it seems that even the Carnegie Foundation has had its most sensitive feelings injured by the cruel suspicions of its virtue, which find expression from time to time in current educational literature. In the very report before us we read on page 54: "The only standards that the Foundation has urged upon institutions of learning have been those of common honesty and sincerity. [Of course, the Foundation is honor-

able.] It is, however, the fate of virtue to be misunderstood, and perhaps it should cause no surprise that this highly virtuous practice of the Foundation has incurred the common lot."

The only strange thing about this admission is that if the Carnegie Foundation has been compelled to "suffer persecution for justice's sake" that it should be so ready to accuse the poor colleges of conscienceless greed and equivocation. However, we are not confronted here with any new social phenomenon. The Founder of Christianity was evidently confronted with the social progenitors of the Carnegie Foundation. He has left us a record of the judgment which He was accustomed to pass on men who stood up in the synagogue and proclaimed their virtue, and thanked Him that they were not vicious like the rest of men. But, of course, the Carnegie Foundation is honorable and truthful, even though all colleges be liars and hypocrites. It is, however, rather hard of the Carnegie Foundation to deny the colleges, hard-working colleges, too, that have to earn a living by charging fees, sufficient discretionary power to interpret the one small word "equivalent." The whole question of "standardization" should, of course, be left to the Carnegie Foundation, whose highly virtuous character cannot be open to suspicion. Even if the Foundation cannot afford to be generous, might it not be well for it to ask itself whether or not it is wise to deny to the hard-working colleges so much academic honesty as would be covered by the one little word "equivalent."

Let not the State institutions and other institutions, so richly endowed that they are not compelled to earn their own living, jump at any hasty conclusions concerning their less fortunate brethren, for the Carnegie Foundation is impartial in administering its punishments. There was a type of schoolmaster in our midst a generation or two ago who thought his duty was not properly done unless he thrashed each and every boy entrusted to his care on each and every school day in the year. Some of us have begun to believe that these flagellant schoolmasters were a thing of the past, but evidently we are mistaken; otherwise so advanced an educator as Henry Smith Pritchett would not have returned to this method as the only adequate means of obtaining a semblance of honesty in the college faculties of this country.

Our colleges might, I suppose, be divided into two groups

In the first group would be found all colleges that collect admission fees and these are so dishonest or incompetent that they cannot be trusted with the administration of even the little word "equivalent." In the other group are those colleges that are supported by public taxation or endowment, and these are so careless in administering their sacred trust that they totally disregard the needs of the individual pupil and completely forget that he is a human being endowed with freedom and with a tendency to vary in the direction of his educational endeavors, no less than in all other ways. Concerning this group, Mr. Pritchett has the following grievance, which in our estimation is a far more serious charge than the charge of incompetency, or dishonesty, or both, which he has just made against the other group of colleges.

"At the other extreme is a group of institutions and State boards which translate entrance requirements literally. Equivalence with them means identity. A boy may present himself prepared to enter college so far as education goes, but if he lack some specific study of his high school, nothing else avails. A graduate of the Alabama Medical School can be admitted to practice, but a graduate of Edinburgh cannot."

Here is illustrated the saying of the Master, "The letter killeth; it is the spirit that giveth life." The children of tax-payers were made for this institution, instead of the institution being made for the children. The poor colleges who are obliged to charge fees at least try to meet the desires and the needs of the pupils with a human give-and-take that has ever characterized parental love. The poor Foundation! What a dreadfully hard time it is having to keep a spark of honesty alive in the academic world. Mr. Pritchett must have a keen sympathy for poor Pontius Pilate when he found himself caught between the contending demands of his wife, who urged him to have nothing to do with the Prisoner, and the leaders of the Jewish rabble who demanded the execution, so he publicly washed his hands of the whole affair and allowed the guilt of deicide to rest upon the heads of the clamorous mob as they had demanded that it should. But let Mr. Pritchett make his own confession, for he evidently believes that public confession at least is good for the soul:

"With the actual choice or enforcement of college standards

the Carnegie Foundation has little to do. These standards are set up and administered by the college faculties. The responsibility as to whether they are reasonable and whether they are wisely administered rests with the faculties of colleges, professional schools, and universities. The most that the Foundation is able to do is to bring such questions into the light of public discussion. So far as it has any influence at all in the matter, this has been directed to the effort to arouse the academic conscience to a sense of responsibility. It has urged that the colleges take into account the needs and aspirations of the high schools, that entrance requirements be made which have relation to their conditions. Above all it has urged that entrance standards be honest."

Poor Mr. Pritchett! What a dreadful time he is having in trying to make the colleges honest and conscientious in their duties toward the children whose fate is entrusted to them. After all this high virtue it must be very hard to sweat and fret under the stings of ingratitude from the very people whom he is trying to make honest and conscientious. We sympathize with him most heartily and with the trustees of the Foundation when they see the Foundation referred to even by its friends as a "Standardizing Agency"—an expression which causes a cold chill to run down the backs of the Foundation trustees." How their hearts must grieve over a wrong-headed people who persist in misunderstanding the noble and disinterested motives which animate all their efforts to make college faculties honest, enlightened and conscientious; and their efforts, no less disinterested, to save the poor taxpayer and voter the trouble and difficulty of attending to the administration of the State institutions which they are supporting and which the genius of our country holds them responsible for. Mr. Pritchett must have read the story of many a martyr who died the victim of public misunderstandings. He states the case very mildly, in spite of his wounded feelings:

"The public in one way or another has come to believe that the Foundation has laid down certain arbitrary standards which it is seeking to force upon the colleges of the country. Mr. Andrew Carnegie has been sharply attacked for inventing the 'Carnegie units,' which with a diabolical ingenuity and a clever use of money he is urging upon the universities, with

special and particular designs on religious colleges. A committee of the National Education Association on normal schools at its last meeting 'viewed with alarm' the efforts of the Foundation to 'control the educational standards of the country,' and a Methodist bishop has solemnly warned the country of the same awful tendencies. The hardest blow has come from an eminent professor at Harvard in a pamphlet entitled 'A Plea for Independence in Provincial Education,' printed and circulated by Middlebury College." We can almost hear Mr. Henry Smith Pritchett in the words of the immortal Cæsar, "Et tu Brute."

It is indeed wonderful that no enlightenment is left upon the earth and that no one thinks in his heart. One would at least expect this committee of the N. E. A. to have sufficient intelligence to avoid calling public attention to the noble work of the Foundation in fitting standards for all of us and thus saving us from the task which we are so little fitted to perform for ourselves—the task of determining the standards which should be maintained in the educational institutions supported and controlled by the citizens of a free republic. But even if the N. E. A. should forget, the Carnegie Foundation has every reason to expect that a Methodist bishop would refrain from lifting his voice in public in solemn warning to the country of the dangers threatening its free institutions. But even if the National Education Association and the Methodist bishop could have so far forgotten the proprieties as to raise the cry of alarm against the danger of allowing the control of our educational standards to pass into the hands of a little coterie of Carnegie supported educators, who are eminently virtuous and self-inspired and who are entirely free from the control of the vulgar masses, who, though they may vote and pay taxes, are evidently unfitted to have a voice in matters educational—even if the National Education Association and the bishop should have so far forgotten themselves as to call public attention to things that were better left unnoticed, how can anyone ever forgive a Harvard professor for daring to write such a pamphlet as "A Plea for Independence in Provincial Education."

There is no question in anyone's mind that our institutions need standards and that there should always be present an earnest effort to live up to the standards which are proclaimed,

but if the educational process is not to become set and useless we must allow freedom to the individual within all reasonable limits and freedom to the institution, otherwise the work of education can never accomplish its fundamental aim, which is and must always be the adjusting of each generation to the environments into which it must enter on leaving school, and since these environments, both social and economic in the Church, in the State and in the Home are changing in our generation more rapidly and profoundly than ever before, a correspondingly greater plasticity must be allowed in the educational process and a greater freedom in the individual and in the institution.

We would add one more word before closing this brief comment on the report of the Carnegie Foundation and that is: That our Christian Home, our Church, our State and all the other institutions of a Christian Civilization must rest on the secure foundation of the Christian faith and belief of every man in his fellowman, on the firm hope of the perpetuity of our institutions rising out of this faith; and on a Christian charity which binds us all into solidarity. And the public life and welfare knows no greater enemy than the man who would undermine these foundations by false and groundless accusations levelled at our educational institutions.

THOMAS EDWARD SHIELDS.

THE INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

Elsewhere in this issue of the **REVIEW** will be found an account of the Second Annual Convention of the International Federation of Catholic Alumnae which was held in Chicago on November 26, 27, and 28. It was a notable gathering and gave abundant evidence of the practical and vital power of the education which our Catholic girls receive from our teaching Sisterhoods. The high plane on which the business of this convention was conducted reflects the greatest credit on the schools represented.

All of the addresses delivered at the convention are well worth the careful perusal of everyone interested on the work of Catholic education. We present here the brief address of Mrs. Frank Philip Scrivener, which was delivered before the Board of Governors on Sunday morning and which made such a favorable impression that it was repeated by request before the General Assembly in the afternoon. In this address Mrs. Scrivener forcibly impressed upon her auditors the obligation and the logical propriety of cordially supporting the movement to maintain the Sisters College, as an annex to the Catholic University at Washington. No better testimony could be found of the fine fruitage of our Catholic schools than the determined spirit of earnest helpfulness which the author of this paper shows and which she counts on with such certainty in all the alumnae of our Catholic schools.

MRS. FRANK SCRIVENER'S ADDRESS

What the family is to the State, what each community is to the Central National Government the State Organization will be to the International Federation.

As in a rich mosaic or triumph of the jewelers' art, the perfection of each tiny stone is necessary to the beauty of the whole—as in the great parterre of Nature, diversity of soil and climate develops artistic variety and makes perfect the divine color scheme, so will State Federation contribute to the central body of the vitalizing forces and resourcefulness that will make of it a world power, whose influence will be potent in promoting true civilization and leading souls to God.

To accomplish our great work will require concerted activity, which can only be brought about by some self-abnegation, some

yielding of opinion, great sacrifice on the part of every one of us; but by pulling together and sinking personal preferences, and by mutual concessions, a great future lies before us.

Of course, I heartily agree with Doctor Pace in believing our work must be sure and slow; but a definite, tangible work it seems to me will stimulate a deep interest, for everybody who joins a society wants to feel she is helping the cause. Personally, I have no patience with associations which exist only as associations, and there seems no excuse for the existence of any organization unless it play some useful part.

The International Federation of Catholic Alumnae contains within itself wonderful potentialities, and the question in my mind is, Shall its record be negative, or strong and active in the production of results? Shall these potentialities or powers be inexcusably neglected, or shall they be directed into an immediate activity to forward the work for which we are organized, and thus prove a blessing to religion and society?

It is our wish to place our schools in the front rank of educational institutions, and to bring this about our teachers must be equipped to hold their own and stand side by side with the best in the land. This requires money, and how are we to get it?

Ladies, there is an opportunity knocking at our door which is in our direct line of work, and by which every school and every teaching order may be improved, and it would seem a gracious Providence had inspired the foundation of this magnificent organization to be a medium for the development of the Sisters College.

As many of you know, the Sisters College is incorporated under the laws of the District of Columbia, separate and distinct from the Catholic University, but affiliated with it.

The opening of this college made it possible for the University to extend its influence to the parochial schools, high schools, academies and colleges throughout the country.

The result will be a steady elevation of standards and a growing uniformity of methods. The college is seriously handicapped, as is our Federation, by want of funds, but, though young and poor ourselves, this Association can assist the College by individual subscriptions. For the infinitesimal sum of two cents per week, or \$1 per year, one may become a life member of their (the Sisters College) League, and, besides, the immediate benefit to our

Catholic education, each member of this League shares in many spiritual blessings, and so, like the bread thrown upon the waters, the good we do for the College is returned with interest a hundred-fold.

Only think what may be accomplished by this tiny sum from so many. My own delegation from my Maryland represents \$2,000 per year. And this, ladies, is going to be our special work during the coming year. Every convent girl loves her Alma Mater with a love difficult to understand, a love that defies analysis. Now, how much will you sacrifice to have her a greater light in the educational world? The worth of our respective schools is known by results, and so the interests of Alma Mater are largely in the hands of each alumna. Few of us may be called upon to utter words of wisdom, but opportunities to help in small ways are open to every one of us, and, after all, it is the small things that count.

May I not hope each one of you will take it up in your respective States, and thus be the means of spreading the good work until it will become so far-reaching that every Alumna in the International Federation may be listed among the League of the Sisters College.

That the earnestness of purpose and practical spirit of this paper was the dominant tone of the convention may be seen from the following two resolutions which, among others, were unanimously adopted by the Federation before it adjourned:

"Resolved: That this Federation hereby expresses its appreciation of the purpose of the Catholic University in erecting at that center of Catholic Education a shrine in honor of the Immaculate Conception, the model of Catholic womanhood and patroness of the United States, to be known as Immaculata, and that we as Catholic alumnae do all in our power as a Federation and as individuals to contribute our Hail Marys to the glorious prayer in marble which expresses our love, devotion and loyalty as children of Mary."

"Whereas, the foundation of the Sisters College in Washington is undoubtedly the greatest movement for the advance of Catholic Education ever inaugurated in this country; be it

"Resolved: That this convention support, both morally and substantially, the Sisters College League, and call the attention of all alumnae associations in the country to this great work."

THE GARY SYSTEM IN NEW YORK¹

Most of the criticism of the religious feature of the Gary system for the public schools seems to be inspired by the idea that it is a plan of the Catholic Church.

The idea is a mistake. It probably arises from the fact that in School 45, The Bronx, where this feature is being tried out, the principal attempt to make use of it is being made by Father Caffuzzi, the pastor of the local Italian Catholic Church. His prominence in the beginning of this movement is easy to account for. Most of the children in the school are his parishioners. Being a very zealous and active man, he has not waited for Mr. Wirt's arrival in New York to take up the work of week day religious instruction. His before and after school classes have been going on for some time, and are still conducted along former lines for children in his parish who attend schools other than School 45.

Mr. Wirt's plan found Father Caffuzzi in a position to accept the opportunities offered by its new schedule, and in a very brief time he had perfected an excellent organization. Other clergymen ought to be thankful to him for showing the possibilities opened to them. But to be frank, I think he made the mistake of doing too well. The other clergymen, most of them, looked over his work, saw what a poor showing they could make in comparison in the same district, failed to think of other districts where conditions would be the other way, and—well, we are all of us human.

Father Caffuzzi himself would like to see the other churches take up the work. He is anxious to do anything he can to bring about any necessary adjustments on harmonious and sensible lines. Recently he remarked to me that his attention had been drawn to a criticism of his appearing on the street to shepherd his little flock. He thought, and so did I, that the objection was picayune, but he stated his willingness to efface himself if his personality or presence were in the way of carrying out this promising experiment—a response that makes him a much bigger man than his critics.

¹From the *New York Sun*, November 22, 1915.

It should be remembered that his religious knowledge classes are quite secure, independently of the fate of the Wirt system. If that fails of adoption the schools in this vicinity will have to keep on with a double schedule system, and the opportunities of getting his children together outside of school hours will be just about the same as they are now.

So much for that part of it. It shows that Catholics are willing to cooperate, in so far as no sacrifice of principle is involved, with other religious bodies in effecting at least a partial solution of the most urgent problem the churches have to face, the religious instruction of the children.

But it would be a small compliment to our religious earnestness to call Mr. Wirt's offering of opportunity to the churches the Catholic policy. Our educational policy is much more thorough. It is expressed in our growing system of parochial schools. In the pursuance of this policy we have invested millions of dollars and have organized a staff of thousands of workers. Our chief, the Cardinal, stands behind it like a rock of strength. Clergy and people are devoted to it, and we have not the slightest intention of departing from it. For example, the Gary system is to be tried out on a larger scale in this borough of the Bronx. Well, in this borough of the Bronx there are thirty-nine Catholic parishes; of these all but six have already started schools. Besides the Italian church, there are three other Catholic parishes, mine being one of them, whose boundaries run through the territory of School 45. None of us is taking active part in the work in connection with that school. Two of the three parishes have just finished building very fine schools; the third has property for a school, which will be at no great distance of time.

There is no need of dwelling on this. Everybody knows that we Catholics are not the ones who have most reason to worry over the present religious situation. But if I had to face the conditions of clergymen of other faiths whom I know I should be worried despairingly. I admire their courage. I cannot always applaud their judgment. Take this Wirt system. It is easy to understand the attitude of a man of no religion when he climbs the always handy pillar of patriotism to denounce

the intrusions of the churches. But that ministers and rabbis should join with him in wrecking their best chance of holding the coming generation, this I must confess I cannot understand. I can only regret it. The decline of religion does no good to any one. Indifference in such matters is contagious and hurtful to other religions and a great misfortune to the republic.

FRANCIS P. DUFFY.

Church of Our Saviour,
Bronx, New York City.

SHAKESPEARE'S MARRIAGE AND DEPARTURE FROM STRATFORD

Much has been written and said by way of a conjectural restoration of the superstructure of Shakespeare's life, until there has arisen a fairly accepted model whose central plan and outlying detail are an achievement of scholarship and research. To contradict this in essential aspects is to write oneself down an arch-heretic and invite the swift anathema that such defiance deserves. The reconstruction into arches of some of the fragments found on the ground about the main pillars is so very truly a matter of opinion, however, that heterodoxy not only may be tolerated but often is of a very saving grace indeed! So long as they are Gothic, build them Norman or Tudor at your taste! Shakespearean biography should not be straitened by the letter of interpretation, but rather made animate with the spirit of freedom and sympathy, especially in any re-reading of the drama of Shakespeare's married life.

The Christian name of his wife, and her age—eight years in advance of his own, are ascertained only from the inscription on her tomb. That her surname was Hathwey or Hathaway is inferred from a vague phrase or two in her granddaughter's will, and it would indeed be difficult to establish that Mrs. Shakespeare was a Hathaway at all were it not for the bond relating to the marriage which Sir Thomas Phillips found at Worcester. Rowe, in his introduction to the 1709 edition of the plays,¹ states that she "was the daughter of one Hathaway, said to have been a substantial yeoman in the neighborhood of Stratford."

A Richard Hathaway, resident at Shottery, a hamlet of the parish of Old Stratford, in his will, proved July 9, 1582, left a substantial dowry to his eldest daughter Agnes—and partly on the basis of Anne and Agnes as sixteenth century alternative spellings of the same Christian name, this daughter has been identified by many Shakespearean critics, notably Sidney Lee, as the dramatist's wife. Possibly this would account for the participation of friends of Richard Hathaway in the secur-

¹Cited by Gray, *op. cit.*, page 76.

ing of the marriage license, for the use upon that occasion of a seal with what presumably are Richard Hathaway's initials, and for Mrs. Shakespeare's acquaintance with the Hathaway shepherd—Thomas Whittington, who said in his will, in 1601, that there were owing to him from Mrs. Shakespeare some forty shillings, borrowed or held in trust apparently before 1595, the date of the composition of the document.

It is by no means certain, however, nor is it easily demonstrable, that Anne and Agnes were used convertibly. "Mismomer" was a subject of considerable importance in early English law, and there are on accessible record at least three specific decisions which differentiate Agnes and Anne as distinct baptismal names.² Furthermore, there were Hathaways in another Stratford hamlet, Luddington, who likewise owned a small freehold patrimony in the parish of Weston, adjoining Stratford just across the Gloucestershire boundary, not far from the old Heath-way—which may have given a surname to the families of the vicinity. Consequently, whether the dramatist married a Hathaway of Shottery or a Hathaway of Luddington-Weston must at present remain a matter of conjecture.

There is no particular reason to suppose that the marriage was irregular or clandestine, though it is within the range of possibility that William and Anne were united by civil marriage contract some time before the ceremony was performed in church. It is necessary here to distinguish between regular and irregular contracts—contract of future espousals was regular, but did not amount to a marriage; a promise, rather. A contract of present espousals, on the contrary, was a legal marriage. The man said, "I take thee for my wife," and the woman said, "I take thee for my husband," or words to that effect, before witnesses, and a ring or some symbolic object was exchanged. Such a contract might legally be made by "infants," *i. e.*, a boy over fourteen or a girl over twelve though not yet at their majority; but it was also necessary that minors produce the express consent of their parents or guardians.

It is not at all unlikely, in consideration of the distinctly Catholic traditions of the Shakespeare, Arden and Hathaway families, that the marriage had been solemnized according to

²Cf. Elton, *op. cit.*, pp. 29-30.

the rites of the old faith, necessarily in secret because of the hue and cry of the Elizabethan persecution, and that in November, 1582, the relatives were anxious for an open acknowledgment and legal certification of the union. This was imperative since a Church of England marriage was by law absolutely essential to the insurance of property rights and other matters regulated by descent. Other difficulties, which likewise were reasons for prompt action, confronted Shakespeare in the form of the proscribed season of Advent during which marriage might not be solemnized, and the necessary publication of the banns. In extreme need, of course, all publication could be omitted provided due dispensation were obtained. In other cases they might be called only once. Or again all three were required, time and place alone being optional.

On Thursday, November 28, 1582, there went to the bishop's registry, at Worcester, Fulk Sandells and John Richardson, two husbandmen of Shottery, and obtained a license for one William Shagspere—as they pronounced it and the clerk wrote it—and Anne Hathway, of Stratford-upon-Avon, to be married with only one publication of the banns. The first Sunday of Advent fell on December 1, which just made possible the calling of the banns on the last day of November, St. Andrew's Day. The wedding itself, without extraordinary dispensation, could not take place until January 13, the octave of the Epiphany.

Anne was not present when the application was made. This involved the necessity of proof both that her parents were dead and that she was legally her own administrator. Time did not permit this, even if circumstances had, so the bond of indemnity for the dispensation was drawn in rather unusual manner—the condition being stipulated that Anne Hathaway should not be married “without the consent of her friends.” The document, made out in correct canonical form,³ was executed in favor of Mr. Richard Cosin, a lawyer of Worcester, and Mr. Robert Warmstry, notary and principal registrar for the diocese. The date was the twenty-eighth of November, 1582. On the preceding day, November 27, a license had been issued to one William Shakespeare to marry Anne Whateley who resided at Temple Grafton, but the effort which has been

³Given in full in Gray, *op. cit.*, pp. 202-4.

made to identify Anne Whateley as the dramatist's wife depends almost wholly on the coincidence in the husband's name and serves only to confuse the problem, inasmuch as there were numerous William Shakespeares of various degrees of gentility in the diocese of Worcester.

Sandells and Richardson bound themselves in the sum of £40, the obligation to be void if there were no canonical impediment, if Anne obtained the consent of her friends, and if William Shakespeare duly indemnified the Lord Bishop of Worcester, John Whitgift, "for licensing them to be married together with once asking of the banns of matrimony between them." Something has been made of the absence of John Shakespeare's name from the bond, but it is hardly a valid argument to the point that his consent was refused, for only twenty-four of the 166 bonds executed at Worcester during the years 1582 and 1583 present sureties of the same name as the bridegroom, and it is quite possible that in common with other suspected recusants John Shakespeare had conveyed his property to avoid forfeiture.⁴ With just what degree of favor he regarded the marriage is a matter of speculation in which it would be quite as legitimate to conclude that he was completely indifferent to the gravely important step his son was taking as it would be to assert that he withheld his consent altogether! Very probably he was too deeply engaged in his own serious financial difficulties, then rapidly developing, either to desire or to be asked to act as a surety on William's marriage bond.

The place of the wedding is utterly unknown. It was apparently not at Stratford—neither is there record of it at Worcester in the parish transcripts there, nor does it appear in the parchment book of Stratford-upon-Avon itself. Possibly it took place at Weston, though no mention of Shakespeare's residence occurs in the bond, and there are no registers of the parish for the date in question nor have any of the transcripts been discovered as yet at Gloucester. Billesly, 4 miles northwest of Stratford, has been suggested by Malone on the ground that Elizabeth Hall, the poet's grandchild, chose it as the place

⁴Cf. T. Carter, "Shakespeare, Puritan and Recusant," pp. 32, 92-3. H. S. Bowden, "The Religion of Shakespeare," p. 71. This suggestion is curiously enough advanced in much the same terms by each book, though written from totally different and opposite points of view.

of her second marriage apparently out of sentiment. The tradition that the marriage was held at Luddington came into public notice rather more recently, and while it is acceptable it still lacks the support of cogent evidence. If custom was observed, the wedding took place in the bride's parish—which ever it may have been. Where the newly-founded family established its residence is likewise utterly unknown, though it may quite reasonably be inferred that they lived at the beginning with Mr. John Shakespeare.

This is thoroughly possible in view of the fact that William Shakespeare had no means of livelihood with which we are acquainted, although Anne had a comfortable little dot by the terms of her father's will, if she was the daughter of Richard Hathaway of Shuttery. The poet's new and high undertaking most certainly, however, brought him face to face with the duties and necessities of his trust; and it would be strange indeed if what we know of the London Shakespeare did not have its inception in his marriage with its sobering responsibilities. He was not an illiterate man, he was the son of a prominent member of the Corporation, and as such there were things which he could find to do. At the end of twenty-five weeks, not quite six months later, in May, 1583, a daughter was born to William Shakespeare and Anne Hathaway and baptized Susanna on Trinity Sunday, May 26, at the parish church at Stratford.⁵

It is commonly maintained as highly improbable that Shakespeare and his bride went through the formal preliminaries of a betrothal, and a parturitive necessity is suggested as the obvious reason for the hurriedly executed drama of the public marriage. The suggestion of necessity is made not without seeming justice, one must admit, though it is of distinctly doubtful critical validity to buttress it with citations from *Twelfth Night*, *Measure for Measure*, and *The Tempest*, lines

⁵It may be of interest to note the coincidence that the marriage of Susanna to Mr. John Hall, a gentleman of distinct Puritan sympathies, took place on June 5, 1607, and that their first child, Elizabeth, was baptized on February 21, 1608. The poet's younger daughter, Judith, married at Stratford on February 10, 1616, Thomas Quiney, son of an old friend of the dramatist, and four years her junior. Seemingly the ceremony took place before a license had been procured and without any asking of the banns. The bride and bridegroom were consequently summoned to the ecclesiastical court at Worcester and a fine was imposed.

by no means necessarily apposite. The children of Shakespeare's genius are made, by special pleaders, to speak vain things at times! Surely we know as little of Shakespeare's virtues as we do of his vices—but it may be submitted that there are, most important and arresting of all to ourselves who might be prompted unhappily to sit in judgment of appearances and easily distorted facts, the dictates of Christian charity.

A year and a half later, early in 1585, twins were born, a son, Hamnet, and a daughter, Judith, and were baptized on February 2, the feast of the Purification. The supposition is that the children were named after the godparents, so that the twins must have had Mr. Hamnet Sadler and his wife Judith as sponsors.⁶ Apparently toward the end of this year, or not long after, Shakespeare took his departure from Stratford for London under circumstances whose exact character, while not altogether unknown, still is subject to considerable conjecture.

The "poaching" episode, in which the poet is represented as stealing rabbits and venison from the preserve of the famous and conspicuously stern old magistrate and parliamentarian, Sir Thomas Lucy, and having swift justice visited upon him until he was forced to fly out of reach of the latter's wrath, seems to offer more elements of probability than any other thesis of the causes of Shakespeare's exit to a wider world than Stratford. The story first appeared in the private memorandum of Archdeacon Davies to Fulman's manuscript biography, made probably before 1708, and is repeated in Rowe's introduction to the edition of the plays in 1709, so that it was current within the century of the poet's death. Davies has it that the dramatist was "much given to all unluckinesses in stealing venison and rabbits, particularly from Sir ——— Lucy who had him oft whipt and sometimes imprisoned and at last made him fly his native country to his great advancement, but his reveng was so great that he is his Justice Clodpate."⁷

"Hamnet" is the equivalent of "Hamlet," and thus Mr. Sadler appears as Hamlet Sadler in Shakespeare's will.

⁶Given in Gray, *op. cit.*, p. 74. *Ibidem*, p. 76, is Rowe's version as follows: "In order to settle in the world after a family manner, he thought fit to marry while he was yet very young. His wife was the

Poaching was quite a respectable diversion among the young sparks of the Elizabethan universities, while almost certainly a warren or a deer park was alluring ground and bellicose keepers were a tempting obstacle to a sturdy young Englishman accustomed as Shakespeare undoubtedly was—judging from the abundant evidence of the plays^a—to the normal, healthy, outdoor life of his own humbler social station with its frequent robust field-sports. Furthermore, John Shakespeare has been described^b as a merry-cheeked old man who was reported to have said: “Will was a good, honest fellow but he dares not have cracked a jest with him at any time.” Not always was a son of such spirit and a father of such temper, in the sixteenth century, that the elder could unbend to the extent of joking with the younger at haphazard. The atmosphere of the household was usually too stern—if not actually severe; and this interesting picture of father and son lends zest to the probability of the poaching adventure. The scene of the deer-stealing was identified in time with Charlecote, near Stratford,

daughter of one Hathaway, said to have been a substantial yeoman in the neighbourhood of Stratford. In this kind of settlement he continued for some time, ‘till an extravagance that he was guilty of, forc’d him both out of his country and that way of living which he had taken up, yet it afterwards happily prov’d the occasion of exerting one of the greatest genius’s that ever was known in dramatick poetry. He had, by a misfortune common enough to young fellows, fallen into ill company; and amongst them, some that made a frequent practice of deer-stealing, engag’d him with them more than once in robbing a park that belong’d to Sir Thomas Lucy at Cherlecot, near Stratford. For this he was prosecuted by that gentleman, as he thought somewhat too severely; and in order to revenge that ill usage, he made a ballad upon him. And tho’ this, probably the first essay of his poetry, be lost, yet it is said to have been so very bitter, that it redoubled the prosecution against him to that degree, that he was oblig’d to leave his business and family in Warwickshire, for some time, and shelter himself in London. It is at this time, and upon this accident, that he is said to have made his first acquaintance in the play-house. He was receiv’d into the company then in being, at first in a very mean rank; but his admirable wit, and the natural turn of it to the stage, soon distinguish’d him, if not as an extraordinary actor, yet as an excellent writer. His name is printed, as the custom was in those times, amongst those of the other players, before some old plays, but without any particular account of what sort of parts he used to play; and though I have enquired, I could never meet with any further account of him this way, than that the top of his performance was the Ghost in his own Hamlet.”

^aCf. “The Diary of Master William Silence” by D. H. Madden, Longmans, 1897, for a most interesting and illuminating study of Shakespeare against the background of Elizabethan sport.

^bCf. Sidney Lee, “A Life of William Shakespeare”—new and revised edition, introduction pp. vi-ix. Also Gray, *op. cit.*, p. 274.

the Lucy country seat, but the Lucy family were not its owners at this period. However, taking deer from any enclosed ground was a criminal offense, and it is thoroughly possible that warren, then owned by the Lucys at Charlecote, was the site whence Shakespeare provisioned the Henley Street larder with venison.

At just what date Shakespeare left Stratford is a matter of uncertainty. Aubrey, in the "Lives," "guesses" that he came to London "about 18"—in other words, within the year of his marriage. Rowe's version of the departure, given in footnote on a previous page, employs the phrase "for some time" and may be interpreted either as indicating that Shakespeare left Stratford some months or some years after the birth of Susanna—either towards the close of 1583, or about 1585 at the birth of the twins, or possibly later. Of course it here lies to determine the relative accuracy of the two biographers. Only one error has been brought home to Aubrey—the reference to Shakespeare's legacy to his sister, and that is prefaced by a doubt. Rowe's accuracy is somewhat dependent on the trustworthiness of Betterton, who communicated his findings to him after his inquiries in Warwickshire, and that accuracy has been disputed though not with any particular success. If there is any advantage between them, it would possibly lie on the side of Aubrey—very slight indeed and only in so far as he had recorded his observations at first hand in Stratford. There is a distinct preponderance of Shakespearean criticism in favor of that interpretation of Rowe's statement which gives 1585 as the earliest, and 1588 as the latest, date for the beginning of the poet's absence from his native town. Such an interpretation synchronizes admirably the known facts of his domestic life and the earliest manifestations of his genius as a playwright. To us it seems very probable indeed that the poaching incident, in conjunction with Mr. John Shakespeare's seriously impaired fortunes and in view of the poet's own increased family responsibilities, decided William to seek the larger field of London where other Stratfordians had already gone.

Sir William Davenant, the dramatist, through whom almost all the personal anecdotes about Shakespeare have come down to us, was very proud of having seen the poet on his occasional visits to Oxford, where John Davenant the father was a vint-

ner and the proprietor of the "Crown" tavern at which Shakespeare stopped in his journeys between London and Warwickshire. The anecdotes are of interest especially as serving to fortify the tradition, related by Aubrey, that "he was wont to go to his native country once a year." For the company of players to which Shakespeare belonged played pretty steadily in London, and there is no indication whatever that he was accompanied to London by his wife, though it has been suggested that he was afterwards joined by her.¹⁰ It seems evident that she lived on, quietly and simply, at Stratford in John Shakespeare's house, since in all likelihood she would have been rather uncomfortable in the metropolis if not actually unhappy

"Vide "Shakespeare's Legal Transactions," by Charlotte Carmichael Stopes in "The Athenaeum" for September 18, 1915, page 193—"We know that on May 22nd, 1592, he was in Cheapside, London, in the parish of St. Mary Arches, and that there and then John Clayton acknowledged in writing that "he owed a debt of 7l to the said William Shakespeare" . . . It is a vital point in his biography, this fact that in the spring of 1592 he was in a position to be a creditor for the amount of 7l.

In 1595 we know that he was living in Bishopsgate, by far the most interesting item ever discovered about his London residences. For it has not been noted that it was in a residence the relative size of which may be estimated in the assessment, which was more than that of either of the Burbages, *proprietors* of the Theatre. So it may reasonably be supposed that he had his family with him in London then."

It is certainly a reasonable supposition, thoroughly compatible with Aubrey's statement that Shakespeare was wont to go to his native country once a year, very probably and partly because of the numerous legal matters in which the Shakespeares were involved. Assuredly it would be a most natural thing for the dramatist to be joined in London by his wife, after 1590, when the flood tide of his fortunes set in. With equal logic, of course, the Athenaeum author could have supposed that Mrs. Shakespeare came up to London in 1592, for property assessments are not always nor have been necessarily determined by the fact of size. Furthermore, a year later, 1596, Hamnet, the poet's son, was buried in his native town, and in the following year, 1597, Shakespeare became owner of New Place, Stratford. These two events definitely connect his family life with Stratford in these two years. To be sure, they do not preclude a London residence at least in 1595 and possibly in 1596, but they would apparently suggest the earlier date of 1592 as that on which the entire family was present in the metropolis, if present they ever were.

The possibility is distinctly interesting, though the statement remains literally true that there is no indication whatever that Mrs. Shakespeare accompanied her husband to the city. Her presence there, while it would put objections out of countenance, is by no means absolutely necessary to that interpretation of Shakespeare's life which would read his domestic affairs as normally happy. Certainly the author of the Athenaeum article has pointed out a noteworthy indication of the probable course of Shakespeare's life in London.

there. That she and her husband were happier apart is to our notion a distinctly gratuitous assertion, supported by no tradition and furnished forth with arguments which are surely equivocal. Why not accept in their plain reading the words of a biographer, 225 years nearer to the time than we, who records: "In order to settle in the world after a family manner, he thought fit to marry while he was yet very young. . . In this kind of settlement he continued for some time, 'till an extravagance that he was guilty of, forc'd him both out of his country and that way of living which he had taken up. . . (so) that he was oblig'd to leave his business and family in Warwickshire, for some time, and shelter himself in London. It is at this time, and upon this accident, that he is said to have made his first acquaintance in the playhouse." His continued presence in London was fairly evidently a matter of professional occupation, for certainly as his fortunes mended he went back and forth to keep in view his family affairs until there came the day of his prosperity and the purchase of New Place, with the application in 1596 for the grant of a coat-of-arms.

That he did get on in London is amply attested by his later history. The personal qualities, apart from his genius, which bespoke for him a rapid advancement, are evidenced, however, in some curious testimonies and with these we shall conclude this present paper. There is, for example, the word portrait, attributable to the famous Beeston family of actors, which pictures Shakespeare as a handsome, shapely man, very good company and of a ready, smooth wit. There are in "A Groatsworth of Wit, Bought with a Million of Repentance," the bitter words of poor Robert Greene, tossed off unhappily in his final illness in September, 1592, and in his jaundiced jealousy of a new playwright who had used successfully the very material with which he had failed: "There is an upstart crow, beautified with our feathers, that, with his tyger's heart, wrapt in a Player's hide, supposes he is as well able to bombast out a blanke verse, as the best of you; and being an absolute Johannes Factotum, is in his own conceit, the only Shakescene in a countrie." It would have been well if Chettle, the editor of Greene, had suppressed this unfortunate remark, and that he did not was evidently a matter of regret to him and of apology. In his "Kind Hart's Dream," published in December, 1592,

he says, almost surely alluding first to Marlowe and then to Shakespeare, "the other,"—"With neither of them that take offense was I acquainted, and with one of them, I care not if I never be; the other, whom at that time I did not spare so much as since I wish I had, for that as I have moderated the heate of living writers, I might have usde my own discretion, especially in such a case, the author being dead, that I did not I am as sory, as if the originall fault had been my fault; because myselfe have seene his demeanor no lesse civill than he exelent in the qualitie he professes; besides, divers of worship have reported his uprightness of dealing, which argues his honesty, and his facetious grace in writing, that approves his art."

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ABOUT VOICE TRAINING IN THE SCHOOLS

It has been truthfully said that one of the greatest educational sins of the present day, is the absolute disregard shown in our schools to the quality and beauty of the speaking and singing voice. Listen to a class reading in concert, and in nine cases out of ten, the tone will be a disagreeable tiresome monotone.

Warren Shaw in "The Lost Vocal Art and its Restoration," says, "The human voice is the audible manifestation of the soul and mind in the material world. Voice training is the cultivation of the mind and ear, aided by favorable physical activities, which consequently develop the physical parts involved. The science of psychology is shown to be the real science on which the old Italian school of singing actually stood, and on which all really successful schools must stand."

The birds are taught by their elders the language of song, so children are taught first by imitation. During this period of imitation, the teacher should pronounce the word clearly and distinctly, and if necessary, exaggerating the use of the lips, then we would have very little trouble with throaty voices in speaking or singing. Singing should be built on the foundation of correct speech, the word, being mother to the tone.

The use of phonics may be of great benefit or of great injury *e. g.*, in a new system of phonics published a short time ago, the child is asked to feel the muscular action in the throat sounding certain letters. He is told that short "A" is made down in the throat. This is contrary to all natural laws of speaking or singing. When the child is given a pencil, he is not asked which muscles of the arm he uses, nor is he asked to feel them in action, when writing. The physiological process should not be mentioned. The muscles that should act, will do so naturally through imitation, or later, under instructions, will enunciate distinctly and without restraint.

If a child in a class in physical training were asked to use dumb bells given to an adult, what would be the result? Yet we see such practices carried out in our schools today. Teachers will permit children to sing until the cords in their necks stand out, and their little faces become red with the exertion of "screaming" not singing. By allowing children to sing in

this manner, we not only injure the vocal cords, but also destroy all sense of real music or any ideal of true artistic singing. Singing should be as natural as speaking, and should require no more exertion.

In the teaching of music in the primary grades, we should not forget that the understanding should keep pace with vocal skill. In the *School Art's Magazine*, C. Valentine Kirby says, "We seem to have forgotten something—to have forgotten childhood in the pursuit of the child product." The child is certainly forgotten when notes in different positions on the staff are taught in the first year. It may be done, but with as much reason as we would teach a rule in mathematics.

In the course in primary methods, given at the summer school at the Catholic University, we were constantly reminded of the necessity of trained teachers in the primary grades; that the first grade should not be the refugium of weak teachers, nor the supposed stepping stone to other grades as to higher things. A primary teacher should understand the child—what to impart, and how to impart it. She should also have a general knowledge of the work to come, of which she is laying the foundation. This is as true of music as of other studies. It is not necessary for the teacher to be a trained vocalist, but she should have a true ear and a true voice—be that voice ever so small.

The sweet, soft, natural singing should be carried throughout the grades. If the foundation is laid as correctly and psychologically in music as in other studies, no fear need be felt for the work in music in the seventh or eighth grade, where the changing voice is so often found. In the high school, the training should be continued, particularly in choral work. The changing voice, singing softly within a given register, can be used. The quality being such, little volume is necessary. In many cases the voices are already changed and can be used as bass or tenor.

The training carried out systematically in our schools, from the first grade throughout the high school, would produce singers able to sing in our churches. A little serious thought of the end in view, would eliminate the supposed difficulties in the minds of those in charge.

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A PLEA FOR DIOCESAN SCHOOL SUPERINTENDENTS

Freedom of education has ever been one of our most prized liberties, both because it is a natural right, and because it is the strongest safeguard of our Catholic school system.

Yet, in practically every civilized country the State has spared no effort—and in many cases these efforts have been crowned with success—to impose a standard of its own upon all the schools within the national boundaries. Quite frequently this course was prompted by sectarian bias, notably in France. At other times it owed its inception to the purpose of unifying the educational system of the nation. Thus in Belgium the Catholic University of Louvain is bound to follow the program prescribed by the State for the conferring of diplomas, but of course remains free to add to its curriculum any studies—and there are several—which from a Catholic standpoint are indispensable to the graduate of a Catholic University.

It is quite evident that if any school is allowed to graduate professional men according to its own standards, chaos may easily result. And there is no denying the fact that this country in particular has in years past suffered very much from this lack of compulsory educational standards. In the mad rush after students among “mushroom” colleges; in the struggle for an existence depending upon the number of matriculated paying candidates, the graduation standards were lowered almost beyond belief in some cases. Men were sent forth supposedly equipped *e. g.*, as doctors, only to do infinite harm by their notorious incompetence. The exposé by the Carnegie Foundation of many of these so-called colleges, if at first blush an unwarranted overstepping of rights, and sometimes arbitrarily unjust, has not altogether been without good results.

As a nation we had perhaps worshipped too devotedly at the shrine of personal liberty in educational matters, and the result was liberty run riot. A little reflection makes it evident that there must be some uniformity of standards embracing all the schools of any educational system worth while. The grammar school should articulate with the high school, the college, with the university. The students at each step in their upward

development should come up to a certain well-defined, uniform, rigid minimum of requirements, falling below which they cannot expect to advance, much less to be sent forth among their fellows as fully qualified professional men. It was undoubtedly some such consideration which led the State of New York to prescribe State regents examinations. Although an absolute government monopoly in matters educational is to be dreaded because of its manifold potentialities for evil, the Catholic schools of New York seem thus far not to have found any difficulty in submitting to the requirements. Nay, they appear rather anxious to grasp the opportunity thus offered to prove the true worth of their teachers and their methods.

It is agreed that Catholics as a body will fight to the bitter end to keep the control of their schools in their own hands. Age-old experience teaches this to be by far the safest course. And it is in order to insure this the more thoroughly that vast numbers of Catholics, while granting the patent injustice of present conditions resulting in double taxation, have yet consistently opposed a sharing of educational State funds with our schools.

Being free from State control and its evil implications, we are at liberty to work out our own ideals according to our own methods. Yet it were a fatal mistake to imagine that this liberty must consist in the license to let every Catholic school, college or university shift for itself in the matter of curriculum, teaching staff and standards. When our Catholic educational system was in its infancy, nothing better could be expected from the nature of things. We were proud of the results, and rightly so, for they were obtained in the face of obstacles that would have daunted any but Catholics strong in their faith to the point of sacrificing all for their convictions.

As opportunities became more favorable, conditions constantly improved. Since the Catholic Educational Association came into existence, it has endeavored year by year to point out the weak spots, to remedy the defects and to raise to a higher plane both our schools and our teaching staffs. What was needed was a coordination of our efforts, a working articulation between our grammar schools, high schools and academies, colleges and universities. The standard that was not set for us by the State we had to set for ourselves. That desirable

amount of uniformity which was not imposed upon us from without, we had to impose upon ourselves, because we came to realize it made for efficiency and strength. The task which the C. E. A. set for itself, and the results which it has achieved already, are of inestimable value.

In order to bring these efforts to their full fruition, this paper makes a plea for the appointment of more diocesan school superintendents. Their number thus far is distressingly small. In the greater number of our dioceses we seem to be content to walk in the ways of our forefathers. It is taken for granted that, what was good enough in years gone by, is good enough for the present generation. In the minds of many any innovation carries with it the idea of so much more coercion, something we are doughtily opposed to and mortally afraid of.

But let us examine matters as they now stand.

In our vast educational system we are marshaling ever increasing forces. Do we know *exactly* what they are accomplishing? Taking the country as a whole, do we have more than the most general information concerning their work? Are they trained to work in unison? Do they have that strong cohesion, that *esprit de corps*, that would allow them to progress as they ought in the conquest of new fields?

The bishop as the ruler of the diocese, is also the nominal head of its whole school system. The pastor is the immediate head of his own school. But both are burdened with manifold duties foreign altogether to educational work. And had they the necessary time to give to it, they often lack the ability. For it is not so much a wide range of vision embracing the general needs of souls that is called for here, as a deep insight into actual school conditions and possibilities, into pedagogical theories and practices. Technical work demands a technical manager who is trained to study facts and circumstances, and to blend harmoniously the theory and practice of the school-room.

This should be the province of a trained diocesan superintendent. His duties were briefly mapped out by Brother John Waldron in a paper read at the 1914 convention of the C. E. A. (Report, p. 257 ff.), and more at large at the 1912 convention by Father Garthoeffner (Report, p. 357 ff.). "Tradition, if naught else requires that we give annual statistics on the status

of our schools in the point of numbers. We should report the total enrollment in each school as well as the entire system, besides the total registration wherein each child is counted only once. Our report should show how our membership is distributed by sexes, by grades, and by ages in each grade. The average membership and the average attendance are items of vital importance. The average membership will serve as a basis for a computation of the per cent of attendance in each school. The number of pupils per teacher will clearly show that in some schools the classes are overcrowded. The student of school conditions wants to know the extent of retardation and elimination in our schools; furthermore he wants to know the causes of each, and, if possible, the percentage of each contributory cause. Moreover, we should keep a record of the beginners each year in order to be able, after a number of years, to compute the extent of elimination. It would be well to apprise even the Catholic pupils of the causes which account for the distressingly small number of graduates in our schools, in the hope, of course, that the full realization of the evil will lead to its complete eradication."* All of this information is as valuable as it is necessary, and the gathering of it makes it almost imperative that every diocese have a superintendent especially charged with this work.

Other reasons there are, of even greater weight perhaps, that make his appointment a matter of necessity at the present stage of growth of our educational system.

First of all there is the urgent need of closer cooperation among the Catholic schools of a diocese, and as a necessary consequence will come the cooperation among all the Catholic schools of the nation. Only a superintendent with authority over all the primary schools of a diocese can bring this about. Thus he naturally becomes the connecting link between our lower and higher establishments of learning. Our universities set—and in order to avoid the stigma of downright inferiority that many so-called American universities have rightly been branded with—they must set a high standard to which all candidates for entrance must conform. The college is bound to bring its students aspiring to a university career, up to this standard; the high school has to follow the lead of the col-

*Ibid., pp. 358, 359.

lege, and the grammar school in turn has to come up to the standard of the high school.

A well-informed superintendent is the logical functionary to see to it that all the schools in his diocese are constantly being held to these standards. And with energetic superintendents in every diocese combining their efforts throughout the year, and gathering new light at every meeting of the C. E. A., our vast Catholic school system would speedily reach the highest level. Nor does this imply a reflection on our past or present efforts; none of us have a monopoly on learning, and it is only by a constant interchange of opinions and experiences that intellectual progress is possible.

And let it be remarked here also that the aim is not to have our various teaching communities all adopt the same methods or the same textbooks: uniformity of results can be attained by a variety of methods, and results are what we are striving for. But our scattered forces need to be gathered, to be drawn closer together, to be organized on a more uniform plan, to attain these results the better. The articulation of the lower with the higher schools can thus only be brought about, and this is a desideratum which the C. E. A. has repeatedly called attention to.

It might be objected that but a small percentage of our grammar school pupils go on to our higher institutions of learning, and it would seem like wasted effort to keep the requirements of these institutions constantly in view. But the fact remains that more of our grammar grade pupils should go on, and might go on if they were shown that they are thoroughly prepared to do so. And besides, even if they did not go on, our keeping to the high standards thus set would be of immense advantage to them whatever their career in after life might be.

The powers of a diocesan superintendent should of course be well defined. But another reason to urge his appointment is found herein: our capacity of building new schools has by no means been exhausted, and our need of them in many localities has by no means been satisfied. Occasionally at least, where perhaps the fear of failure on the part of a pastor or the apathy of the people need a vigorous yet benignant stimulation, the superintendent could be of the greatest help, being in possession of facts and figures accumulated by a wide and

varied experience covering the whole diocese, and broadened by what he has learned about conditions in other dioceses.

Again, in every country where the State has arrogated to itself an educational monopoly, the lower schools, being the most numerous, and educating the children of the masses, have also been most completely under the dominance of the Government, and on that account they have been made to appear as superior to all other schools. If the contest between parochial and State-owned schools ever comes to a final issue in this country, it will not be sufficient for us, in defense of our right to exist, to point to a vast number of independent school units, and to a superficial survey of what we have accomplished. We must be able to bring forth, not general assumptions, but definite facts as to stable and standardized methods, curricula, examinations. But this stability and standardization cannot be fully realized except through supervision.

Furthermore, an educational Government monopoly trains all its teachers for the primary grades in its own normal schools and according to its own uniform rules. Catholics do not admit of this, and as a matter of fact we allow each of our teaching orders to follow its own methods. Yet we must look for some unity in this diversity, and endeavor to bring it about. Every diocese forms a unit in our system, and the diocesan superintendent is the one best able to secure this necessary unity in the training of candidates for the teaching profession, by his visits and observations in various schools, and his constant contact with the various teaching orders. And it is a question worthy of serious consideration whether all our Catholic teachers, before taking up their work, should not be asked to pass some test as to their qualifications.

But cannot a diocesan school board, such as we find constituted in some dioceses, assume these duties, exercise these functions, and bring about the same results? No. A school board is not as a rule, and need not necessarily, be composed of pedagogues, as it treats the school question from a more general standpoint. Then, being made up of several members, no one can be individually held accountable for any particular task often clamoring to be done, or for any specific improvement sometimes insistently demanding to be introduced. With a

superintendent responsibility can be fixed, and a call for assistance cannot be shifted on to anyone else.

Lastly, the gathering by the superintendent of statistical reports such as described above, and including all the schools of the diocese, should be looked upon not merely as an ornamental superfluity, but as an absolute requisite of any well-ordered educational system. These reports should be classified, analyzed, studied, digested, and it is no exaggeration to say that they will yield a great deal of information, pleasant or otherwise, that we are totally ignorant of. It were unpardonable shortsightedness to keep on extolling our accomplishments in dithyrambic language and to resent even the suggestion of improvement, when made not in a critical caviling spirit, but with the firm conviction that lack of progress means retrogression, and that no human institution is so perfect that it cannot be bettered.

An annual report, made up not merely of dry statistical figures, but bearing besides on prevailing conditions and future outlook, will help to weld together all the teaching forces of the diocese, keeping all equally informed of what they are most interested in knowing. It will contribute to give us a national, not a narrow parochial outlook in school affairs. Many of the virtues of our system are now partially lost through faulty organization. By making our teachers feel more and more that they are active units in a powerful country-wide, well-knit system; by bringing the parents to a realization of the fact that our educational program and methods are in no wise inferior, either in smaller detail or general scope to the best, we are bound to enhance both the prestige and the results of our Catholic curriculum.

Is it too heavy a burden that is here imposed upon the shoulders of a superintendent, one at first glance almost beyond the power of an ordinary mortal to carry? No, in reality it is not such.

Nowhere are more willing workers found, or workers more anxious to be guided and advised than in our Catholic school circles, for they have primarily in view the supernatural end of their task. Moreover, we have examples to guide us in the work of very efficient superintendents, even if they are few in

and you will sing well. The trouble with bad singing is that the performer adopts an articulation neither foreign nor American but inhuman. This may mean a great economy in training.

Dr. Joseph C. Beck, of the University of Illinois Medical School, said that doctors, especially nose and throat specialists, are deeply interested in the speaking voice. He reminded us that the adenoids, present in health, but small, when enlarged by disease utterly block the passage to cavities of the head and prevent proper resonance. The sinuses in the head, once infected, never entirely recover. This means a change in the quality of our tones. Dr. Beck went on to show how the doctor, by putting a tube through the patient's nostril and using an electric lamp and a prism may actually watch the vocal cords at work. If need be, he can photograph them through the other nostril. By putting bismuth on the base of the tongue and using the X-ray, he can obtain photographic records of the action of the tongue and part of the throat.

Dr. Newton C. Thomas, of Northwestern University Dental School, told of the importance of the teeth in determining the shape of the mouth and the resonance cavities just below the eyes. In detail he suggested (1) the bad effect of too late retention of baby teeth; (2) the bad effect of too early loss of the baby teeth, especially of the "stomach" teeth, which are so influential in pushing the others forward and securing the correct contour of the jaws; (3) the malformation of the upper jaw, accompanied usually by reduced mentality, due to mouth breathing and thumb-sucking.

Professor Clapp, chairman of the Speech Committee, urged the delegates to go home and secure the cooperation of men of these other professions in working out reforms in speech. They might speak to teachers, to schools, and even to parents chiefly for the present upon hygiene of the speech organs, and thus bring about better care and instruction of the children in the lower grades of school.

President G. H. McComb in his annual address said:

"On this fourth anniversary of the organization of the council, I want to review with you some of its achievements and present activities.

"Reports based on study and investigations made by active teachers in the field of English instruction have cleared the ground for building up conditions necessary to successful teaching. Documents of weighty argumentative value bear the name of the National Council of Teachers of English. Does the benighted school executive assign 200 pupils to the care of an English teacher? Let the latter reinforce his demand with the Hopkins report. Must a school revise or make a course of study? Let us take the report of the joint committee. Does an abyss yawn between elementary and secondary school? Bridge it on the Council's report on articulation. Are books for reading sought? Take them from the Council's list. Is a play needed for school use? Let the Council be the guide to it. Does a tyro want to know the latest sound practice? Give him the English Journal for the training of teachers. Is the question grammatical nomenclature? The Council's reports will suggest an answer.

"Committees are now working on the elementary school course and on elementary school conditions. The committee on the preparation of college teachers of English will today report the results of its careful scrutiny of that preparation. Our library committee is helping very effectively in the fight for the establishment of good high school libraries as laboratories for the study of history and English.

"Then, too, last year the Council launched a great campaign against the awful American voice. Year after year the nation has railed at its own voice, but has never asked "What can be done?" Until now, when a young organization with the courage of four years of success is attacking the problem, no attempt has been made to find the root of the trouble and to suggest an adequate remedy. When the training courses for teachers prepare them to use their own voices properly and to teach others how to use theirs, we shall begin improvements in American speech. This end the speech committee can and will reach.

"Shakespeare's response to what the public wants makes at least two things clear. The one is this: the drama, when it is truly great, makes, as it must, its first appeal to what the *whole* public wants—to what is *common* to all the crowded units of the audiences gathered in Daly's or the Haymarket or

the Schubert or the Garrick as they gathered in the Fortune or the Globe—to the universal, permanent elements, that is, of human nature. It is never something esoteric, addressed alone to a fit audience, though few. Great art of whatever sort, from Homer down, has had its roots deep in the common stuff, has rested firmly on the basal, elemental cravings of humanity. It may and *will* have overtones, may and will awaken thoughts beyond the reaches of the average soul. But no effort to reform the stage, to make it once more a vital, civilizing force, can ever hope for ultimate success if it sets to work solely by way of the elect. The great field of the drama is ground common to the masses and the coterie.

“The second thing that Shakespeare’s response to popular demands makes clear, is this: The public wants more than it *knows* it wants. What it *thinks* is all it wants is merely the means ready at the artist’s hand of creating and of satisfying finer wants. The Elizabethan audience wanted blood and thunder: Shakespeare took the raw materials of melodrama and gave Hamlet. That is the whole case in a nutshell. The public *will* have what it wants, for it has the whip hand—it will simply stay away or go elsewhere, if it doesn’t get it. But it will also—and this is the *heart* of the matter—it will also take what the *artist* wants, if the artist is big enough and wise enough to build on common ground. It will accept—for it *does*—the most masterly technique, the loftiest poetry, the subtlest and most penetrating interpretations of life provided the playwright in turn will accept its vehicle and make it his. More than anything else, the drama is *cooperative* literature, and both parties to the tacit compact are contributors. The popular demand can never safely be *ignored*, it may and can be both *transmuted* and *transcended*. To build on what the *public* wants, the thing the *artist*, who is of it and *beyond* it, knows its wants—in that direction lies the solution of our problem, as it lay for Shakespeare, too.”

THE EFFICIENT HIGH SCHOOL LIBRARY¹

The records of public libraries show that people will still read if given the books they want, and that they may be led through tactful and intelligent direction by the librarians to an interest in better books. From the practice of these successful public libraries we in the schools may learn a few definite principles.

1. The book must be taken to the reader, not the reader expected to seek the book. The branch libraries are a recognition of this fact. This must be done in school, too. The rush and stress of modern life have laid hold upon these young people as well as upon their parents, and we must put the thing most difficult to attain in the line of least resistance. Our books must be in the school building, not in a branch of the city library even if it be only across the street or next door. My bookcase shelves are as yet meagerly furnished with books; a well-stocked, well-administered branch of the public library is within three blocks of the school; yet the few books in my library are constantly in demand while nothing short of force sends many of the children to the public library.

Where in the school building shall it be? Neither in the basement nor in the attic, in some left-over room, nor in the principal's office to impart to it a dignified academic air, nor in a corner of the study room. It should be conveniently located near classrooms and study hall alike, for it should be in use every minute of the school day.

2. The indifferent reader, once within the door of the library must be welcomed by an atmosphere of cheer and homelikeness. In planning and arranging the room, we should again learn of the modern public library. It must be well lighted, well heated, and well ventilated. It is to be a mental workshop, the center of intellectual life in the school, and every condition should be made as favorable as possible.

The greatest amount of freedom compatible with serious work should be permitted. Pupils should have access to the stocks and should be encouraged to browse over shelves and table collections, since one of the chief purposes of a school

¹Read at fifth annual meeting of the National Council of Teachers of English.

library is to arouse curiosity and tempt our students to read.

Like the city library, our school library should attract by its appearance as well as its usefulness. If there can be but one spot of beauty in the school building, it should be in the library. There should be taste in the coloring of walls and woodwork, in the design and finish of the furniture, pictures and busts should add to the beauty, flowers to the homelikeness. Attractive posters and mottoes constantly changing should catch the interest.

3. The unpracticed reader must be helped (1) to find what he wants; (2) to want constantly more and more; (3) to want ever better and better. A trained librarian, qualified and eager to assist and encourage and stimulate him, is therefore a necessity. No other position in the school offers such possibilities for universal service; no other makes greater demands upon her who fills it. The school librarian should be broadly intellectual, well trained, and winning in personality. Then she should be given the rank and salary of a regular teacher. Such a treasure secured, it is economy to give her as much help as she needs in the mechanical operations of charging, mending, dusting, etc.

The school library must be for the school only, open neither to the street nor to the general public. It is false economy to try to serve school and public from the same room, and the school will be the one to suffer. The coming and going of visitors, even perfectly respectable visitors, would be destructive of school discipline and of the quiet necessary for profitable result. The standard of the book collection would be lowered by such a plan, for the public thinks it wants the latest—not always the best. Our lists should be selected and exclusive. Though not necessarily entirely or even largely classic, they must be wholesome and safe. Finally, the librarian could not serve both groups, for either would need her whole attention.

But, after all, the books upon the shelves are our main concern. The ideal here is quality, not quantity, though we should have as many of the right kind as funds will permit. Ruthlessly trim out all dead timber. Refuse to sacrifice money or space even for classics if they cannot be made to appeal to our children. Let us reject the reference books of university grade

and all the out-of-date books which friends wish to push out of their own crowded private collections. The library is for *use*, not *show*, and for the use of modern *boys* and *girls*, not pedants or even cultivated adults.

With the principle of *use* constantly in mind, we shall buy for our English department the best reference books to be found, remembering the *best* for a high school library is not necessarily the most expensive nor the most exhaustive. We shall still buy such of the classics as preserve a natural human appeal for young people, or as, under the encouragement and stimulus of teacher and librarian, they may be persuaded to read. We shall purchase sparingly of books of criticism, books about books, since our purpose is to lead our pupils to read and think for themselves, but buy freely of interesting accounts of authors, their homes, and the places of which they wrote. We shall save as much as possible of our precious money for finely illustrated editions and pictures illustrative of our work, remembering that, under the training of the moving picture, our boys and girls are rapidly becoming more and more visual-minded and must be caught by some of the same appeal as that made by the film. And then we shall expend lavishly—the greater the sum the better—for books on the home reading list—travel, biography, novels, short stories, modern drama and poetry—selecting many still from our own old friends, knowing, as has been well said, that our high school reading public “wants better than it knows,” but many also with the strongest of modern appeal, these for boy and girl who still go reluctantly to the library as a place interesting only for teachers and “digs.”

All book lists should be made in the school, and not in the public library. While public librarians are always able and willing to give valuable help, only those who know the course of study and the aims in the teachers' minds are qualified to make the final choice.²

²At the close of this address the National Council of Teachers of English unanimously adopted a resolution approving the types of high school library Miss Breck had described.

EMMA J. BRECK.

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THE QUESTION OF FORMAL GRAMMAR¹

The study of formal grammar is almost valueless so far as teaching correct speech is concerned. A recent investigation in New York City revealed the fact that we are spending 42 per cent of the time available for English in the elementary schools in the study of formal grammar but the results of this study are deplorable. Our critics say with some truth that the graduates of our schools cannot compose a decent sentence, they cannot even write an ordinary letter. So that we are right in saying that formal grammar fails just where its advocates say it succeeds.

As a matter of fact, English is almost a grammarless tongue. Most of our formal grammar comes from the effort to impose the categories of Latin upon English. We have no such things as the agreement of adjectives, declensions, no cases except the possessive, and our verbs often function as nouns.

Formal grammar is often a hindrance rather than a help in correct speech. We think in sentences, while grammar is concerned principally with the relations of words. If one tries to think of syntax while he is carrying on a connected train of thought, the thought suffers, and we lose our effectiveness.

The school time now consumed in the study of formal grammar can be better spent. If we should use it for drill in the accepted forms of correct speech, for reading aloud, and for oral composition, both we and our pupils would be better off. The passing of the reading book is to be deplored, for it was a fine drill ground for some of the better things in speech and expression.

In every school much depends upon the principal. He and he alone can insist upon cooperation of the various departments to secure better speech and writings.

EDWIN FAIRLEY.

New York City.

¹From paper read at the fifth annual meeting of the National Council of Teachers of English.

THE TEACHING OF MYTHS, FABLES AND FAIRY TALES

O antique fables! beautiful and bright
And joyous with the joyous youth of yore;
O antique fables! for a little light
Of that which shineth in you evermore,
To cleanse the dimness from our weary eyes,
And bathe our old world with a new surprise
Of golden dawn, entrancing sea and shore!

—*James Thomson.*

Childhood's eyes are not dim and weary with the disappointments of the passing years, but are fresh and sparkling, dancing with the brightness which lives forever in our myths, fables and fairy-tales. Childhood is keen with the entrancing, adventuresome, mystical, beautiful, ethereal—yes, the sorrowful too—which pervades the legends of the primitive peoples, the morals of fable, parable and allegory, the elfin doings of the "little people." From what other type of literature can greater benefits be reaped during the first four years of school life?

Some would hold up to scorn and ridicule these stories because they stir the imagination of the youthful into fanciful dreamings, but imagination is not lightly to be sneered at. Through the dreamings of our geniuses have developed our greatest blessings. Tyndale writes, "There are Tories, even in science, who regard imagination as a faculty to be feared and avoided rather than employed. They have observed its action in weak vessels, and are unduly impressed with its disasters. But the might with equal justice point to exploded boilers as an argument against the use of steam. With accurate experiment and observation to work upon, imagination becomes the architect of physical theory. Newton's passage from a falling apple to a falling moon, was an act of the prepared imagination, without which Kepler could never have traced his laws to their foundations. Out of the facts of chemistry, the constructive imagination of Dalton formed the atomic theory. The strength and fertility of Farraday as a discoverer is to be referred, in great part, to the stimulus of his imagination." If, then, the imagination has effected such results in a subject generally

thought of as devoid of all fanciful conjectures, it surely cannot be such a dangerous article of the human mind. It follows as a course of duty to awaken the proper, wholesome, rich, imagination in the children, through a suitable medium. Let us consider what the fairy story has to offer towards this stimulation of the child mind.

The fairy-tale has received the most censure of any type of literature for children, by our Catholic people. But this is truly a deplorable condition of affairs, for it has a great mission in this world of ours. Partridge says of the fairy-tale, "It serves the purpose of stimulating the belief in the unseen world. It keeps the supernatural alive and real to the child, shows the world, full of friendliness and exalts the good will principle. It fosters a feeling of safety in the midst of the rough forces of Nature. Fear, ignorance, imagination begin at an early age to make life hard for the child. The world begins to seem alien to him, and he is often lonely in the vastness of it. The fairy story presents to him a warmth of interest behind Nature. In this story his own desires for himself are realized. He sees that out of hard situations good issues for those who are good. It is his compensation for being little and helpless. So we may say that the fairy-tale helps to keep religion alive in the world. Behind the pure enjoyment, serious forces are at work, and instead of being the most frivolous of fancies, the fairy-tale is one of the most earnest products of the mind of man; and love of the fairy-story is one of the most significant of the child's interests." Do not banish these "little folks" because they are not real! We need not fear that they will corrupt our "flesh and blood little folks"—the tiny sprites, who fly to earth, on the tails of moonbeam kites—for if presented in their true light they will work untold good to mankind. Queen Titania and King Oberon with their loyal, brave subjects ever ready to aid the poor and the helpless, to protect unseen, unknown, those in need—ah, they simply, pleasantly unfold lessons of kindness and love, sympathy and charity for the comprehension and appreciation of the children.

What shall the fable subscribe to the cause of education? The child lives, in spirit, in direct communication, in direct sympathy with the flowers, the animals, the birds, the bees, in

fact, with Nature and the animal world. The fable, therefore, is the truest means of imparting moral and practical wisdom to his limited understanding, for it is a purposive story which teaches through the personification of bird and beast, of inanimate, irrational characters, making them speak and act with human interests. Neither the plot nor the features of the fable make any pretense to credulity, but in their frank statements of cause and effect, in their interesting and childlike portrayal, lies the value of their instruction. We wish, too, to implant a humane feeling and to cultivate a spirit of kindness towards animals; for this, the fable is an inestimable source of help. It gives the children a feeling of acquaintanceship, a sort of brotherhood idea with the "animal friends" of man.

The parable is classified under the same list of stories, the purposive, as the fable. Christ taught His "big children" through this form of story that they might the more clearly understand His Divine teachings; surely, we can adopt the more simple style, the fable, to instruct the little "novices of life."

The myth—what portion shall it decree for the common good of childhood? The myths of the various primitive peoples disclose their beliefs, their customs, their manners, their fears, their courage; in truth they charm us into the "land of yore" and its nations of great and mighty heroes. The Greek myths, fanciful and gentle, poetical and tender are delightful and instructive to the children who love stories of flowers, trees, fountains and enchantments; the Norse myths, solemn and mystical as the northern, arctic snows—"the sound of the beat of the seas on the rocky coasts, the lapping of the waves of the fiords, the mysterious play of the Northern lights"—all awe-inspiring and grand, make us feel with Carlyle, "that these old Northmen were looking into Nature with open eyes and soul; most earnest, honest, childlike, and yet manlike, with a great-hearted simplicity and depth, in a true, loving, admiring, unfearing way." It is this very essence of simplicity, great-heartedness and honesty, which appeals to the children; the dignity and solemnity of the mighty heroes enthralls and pleases them. The Indian myths—and just the thought of this American mythology, of our primitive races, awakens in

me a positive thrill of the forests, reverent and mysterious, of the sunsets, wonderful and solemn, of the clearness of the heavens on still, starlit nights, a sympathy, I cannot explain, for a race cheated of its inheritance—the Indian myths with their strange gods and stories of kinship with animals and birds, have not been transformed into their highest possibilities for child-study. Longfellow's "Hiawatha" is ever the source of joy and knowledge to the wonder-loving children. But it was not written expressly for children, although it is such a masterpiece and charms old and young, impartially. The myths, then, supply a means of satisfying the child love for adventures and impart a sympathy for, and with, the vicissitudes and delights of the "long, long ago." They arouse an understanding, and an interest in the beautiful, old traditions of our masterworks of literature.

Not that the child will recognize the instructive side, not that he need know of it; unconsciously, he feels in these stories a relationship to his ideas of life; it is a very part of his nature. He, too, wants to become a knight and a hero, to bravely defy dangers and to do mighty deeds of valor for the good of his "fellowman."

All objectionable literature of these three classes should be eliminated, but there will be left a vast collection to choose from. A collection of masterpieces of literature, which like the masterpieces of art, stir the feelings of the true, the beautiful, and the religious in the human heart, and make us all the nobler for having known and studied them in childhood. The facts and truths gleaned from them are always retained, though, with dawning intelligence the foundations of the plots fade away. But the childish mental faculties could never have comprehended these same facts had they been presented in a matter-of-fact form with no touch of the mystical or magical to brighten and polish their hardness, and to bring them with the grasp of the child mind. This important fact—of presenting truths to children in such a way that they can follow the teachings placed before them—made itself evident to the earnest educators, as a direct consequence of the study of child and mental development.

The fairy-story and the fable should be introduced in story-telling and story dramatization in the first primary grade.

Even the more simple myths have a place here. Throughout the first four years of school, these forms of literature are invaluable, although their mission does not necessarily end there. Only the reproductions, in prose and poetry, of the very best authors should be adopted for school use. Never substitute an inferior grade; the harm caused thereby is inexcusable. For, when we have in our midst the works of an author of whom it can be said, "The child does not live who does not love him, the child soul is strangely cabined and confined that does not with him come into a wider outlook, a sweeter friendliness with his little world—and perhaps also a more persistent wonder as to what lies beyond," as it can be said of Robert Louis Stevenson; and since we have works of prose by authors of equal renown, it is culpable ignorance to bring to the notice and knowledge of children inferior types of literature. In later life, they may, by chance, come across the poorer examples of reading, but through their acquaintanceship with the best, they will have no relish for such matter. "Only the best is good enough for our little ones," should ever be our motto.

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TEACHING LITTLE CHILDREN CONCERNING SIN AND THE MEANS OF GRACE

Sin and temptation are two subjects most difficult to explain. A certain amount of negative teaching is necessary but a diet of the negative is not entirely conducive to cheerful digestion.

Temptation comes in many ways. In the stories in the Catholic Education Series, first and second books, several of the most common causes of temptation are exemplified in such a way that the children may be easily induced to grasp the idea.

The little birds are led into danger by their curiosity and premature independence.

May's fear of the chicken changes into familiarity. Then comes the desire of possessing a soft little chicken and her attempt to get one, with the danger into which she was led by her ignorance of environment.

Saint Peter, weary and more or less weakened by his hours of rowing, loses confidence and begins to sink as soon as he takes his eyes from our Lord's face.

The parable of the storm with its teaching of God's power and His desire to be trusted may be used again and again with little children to teach them where to find a refuge in danger, and it may be used in other ways in the middle grades until it forms a subject of meditation in the highest classes.

Goliath's loud voice, scaring the soldiers, is like the vain fears with which the devil affrights us.

The story of Little Fir with his temptation to discontent and sadness gives an opportunity to enlarge upon the antidotes recommended by the fairy, and to draw out a feeling of guardedness against pride and vanity and frivolity. The children's tendency to selfishness and covetousness is met by the dream message of Little Fir and cured by the prayer that followed.

In human lives the first wickedness that the children read about is that of the people who defy God's law and quarrel with one another in the cities of Persia.

In Herod's surrender to temptation and sin it is made evident that the cruel slaughter which he ordered was not his first crime. He is shown surrounded and tormented by the wicked things which are his constant companions and whose

slave he is. The seven imps are a figure of the seven ugly root sins that will get into any soul and grow stronger and stronger unless we tear them out as May uprooted the milkweed from her garden.

The children's indignation against sin is made applicable to their own small lives in the apparently harmless allurements to which Silver Brook turns a deaf ear. The positive attitude towards daily motives and aims is strong in this lesson. The analogies between God's grace and the liberating sunshine, and between Silver Brook's unswerving course toward his ocean home and our course toward heaven, are plain and may be referred to in almost endless variations.

2. In the first book the children's appreciation of their parent's devotion is made more intelligent and grateful. Now the thought serves as a means of understanding better the story of the Garden of Eden with its great joy and great sorrow. The feeling is deepened and intensified by the attractive presentation of the beauty and love by which Adam and Eve were surrounded. Nothing ever provided by the most loving father and mother could approach in any way the perfect satisfaction which God gave to Adam and Eve before their fall. Besides, He walked and talked with them and they knew His majesty and infinite goodness in a measure unknown to our darkened and more or less feeble state. If it was wrong for the little birds to leave the safety of their mother's presence; if it would have been infidelity in Silver Brook to have turned aside on account of any lure held out by the little creatures on his banks; if we can see the wickedness of the men in the Wise Men's countrymen who were only pagans after all—how much worse was it for Adam and Eve—whom God had made so wise and who knew Him so well—to disobey Him through curiosity—not believing what He said—or through love for one another, at the instigation of a mere creature.

3. The Commandments follow as a necessary consequence of the great mercy of God. When we learn about the great wickedness of the people who did not know Him, and the longing of the Wise Men for the fulfilling of His will, it would seem strange if God "Who sees all hearts and knows each one's need" did not tell men just what to do and what to avoid doing in order to lead them back to Him or to keep others near Him.

We see that He did. After the fall and after long years of suffering and loneliness for the human race, God gave them for themselves and us, His great Commandments which we too are to obey lovingly if we would not be caught in some snare of Satan and kept away from God.

4. The amount of Christian Doctrine necessary for the worthy reception of the Sacraments of Penance and of the Blessed Eucharist is included in the course for the first year. Many of the children are of an age to receive both sacraments before they leave the first grade and only a few are left without the sacraments until they reach the third.

The essential truths are selected from the catechism. The catechetical forms are condensed, and so, according to good authority, need a commentator. These two books give plenty of material for the enlivening and very full development of the truths required. If we have done something that makes us cast down and as cold and lonely as the poor lily in the dark bottom of the pond, we can go to Confession and God's grace will come more brightly into our souls and make us light-hearted again. If we have been caught in some snare of temptation and lies or disobedience or quarreling have hurt our souls, in Confession God will heal the wounds just as the wine and oil of the Good Samaritan healed the wounds of the man who had been beaten and robbed. We must not only go to Confession ourselves but we must pray that all those who commit sin may come back to God who is ready to give them again the riches of His grace just as the father of the Prodigal gave his bad son all that he could when this poor sinful boy came home again with contrition. He made a great feast for him, too, but it cannot compare with the delicious food that God gives our souls in Holy Communion when He comes to us with all His graces and when He will give us as much as we can take. The doctrine of Confession may be further illustrated by the "lost sheep" and by our Lord's healing of the sick; and the doctrine of the Blessed Eucharist is figured by the multiplication of the loaves and fishes.

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PHYSICAL AND SOCIAL HEREDITY

Notwithstanding the spiritual life of which he is the fortunate possessor, man is still an animal and as such in common with all the other higher animals, he comes into the world endowed by his ancestors with a definite physical heritage, which includes, in addition to a definite morphological structure, certain fixed modes of activity such as automatic acts, reflexes and instincts. These modes of activity, however, while essential to the maintenance of his animal nature are unable to carry him beyond its confines.

The older and more deep-seated of these animal modes of activity are as fully developed in man and as fixed in character as they are in any of the higher animals. Man through his experience or through his intelligence does not learn how to digest his food or how to free his blood from the various waste matters which are derived from the functions of the organism. But it is otherwise with man in his instinctive activities. He is born into the world with an instinctive equipment which is little more than rudimentary, and which is barely sufficient to carry him forward to such a stage of his individual development as will permit his experience and his intelligence to come to his assistance.

The young oriole who has never witnessed the process of nest-building will, when the proper time comes, build his nest in practically the same manner that all other orioles build their nests. The beaver exhibits great skill in building his dam, but the skill is born with him. It comes in no part from his experience or through imitation of other beavers. In fact, of the mere animal in any stage of his development, it may be said with truth that "the design laid in heredity is the only one that can be worked out in actuality. The actual is only a realized copy of the potential. It is true the potential is drawn in rather broad lines, thus permitting the necessary degree of adaptation; to this extent the individual is plastic."¹

¹Bobbitt proceedings of the Child Conference for Research and Welfare, New York, 1909, V. 1. p. 74.

Had Dr. Bobbitt applied these words to the mere animal, no man acquainted with the fundamental laws of life would question his statement. But even those who are disposed to deny to man a spiritual nature are compelled by the facts in the case to reject this statement when applied to him. The undeveloped state of his instincts renders him eminently plastic and renders social inheritance both possible and necessary.

From one point of view the absence of fully developed and fixed instinctive modes of activity is a disadvantage. It necessitates a long period of helpless dependence. The young of the human species must put forth active efforts during many years in order to acquire modes of activity which exist fully developed in his parents, whereas the young animal inherits the fully developed adult modes of activity without any efforts on his part.

These disadvantages, however, are more than counter-balanced in the human infant. It will be noted in the first place that the animal inherits from his direct ancestors only, whereas the modes of activity to be established in the human infant through education reflect the riches and the experience of the entire race. Secondly, the animal inherits modes of activity which have been called forth to meet conditions of the past. These modes of activity moreover, are so fixed and rigid as to render the changes in them needed to secure an adjustment to new and present environment, a slow and difficult process. The human infant, on the contrary, is enabled to build up the new adjustment to present environmental conditions in the light of his own experience and in the light of the experience and wisdom of the race, without being hampered by an inherited rigidity in the modes of his activity. He is thus enabled to meet and to conquer such a rapidly changing environment as would promptly cause the extinction of any other known form of animal life. Thirdly, the completeness of the animal's instinctive inheritance and its rigidity impose rigorous limits upon the development of its conscious life, whereas the inchoate or vestigial instincts of the human infant leave room for a complex and extensive development in its conscious life. The conduct of the higher animal is

governed throughout life almost wholly by instinct. Such modifications as may be induced in the modes of his activity by individual experience or by imitation are comparatively insignificant. The converse of this is true of man. His conduct in the early days of infancy is indeed almost wholly governed by instinct, but as he grows toward adult life, he learns to depend more and more completely upon his experience, upon his intelligence and upon the rich social inheritance which he gradually acquires. In a word, the incompleteness of the human infant's physical heredity renders it possible for him to come into possession of a social inheritance which is of incalculably greater value than the elements of physical heredity which in his case have been omitted.

The human infant is born without social inheritance but he is born with an indefeasible right to it. It is the duty of society to transmit to each child born into the world the social inheritance which it holds in trust for him. The welfare of society itself, no less than the welfare of the individual, depends upon the fidelity and the effectiveness with which this sacred duty is performed. Primitive peoples recognize this truth long before they are able to formulate it in philosophy. As so frequently happens, the wisdom of their actions runs far in advance of the wisdom of their theory. As man emerges into civilized life we find him everywhere seeking to organize and to perfect educational agencies for the more effective transmission to the young of the social heritage, and his advance in civilization is measured by his success in this enterprise.

President Butler, speaking of the possessions which the race holds in trust for each child says: "Those possessions may be variously classified, but they certainly are at least five-fold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them he cannot become a truly educated or cultivated man."¹

Under these five heads may be conveniently grouped the

¹The Meaning of Education, New York, 1903, p. 17.

sum total of the content of education but the terms, in order to serve this end, must be used in a much wider sense than that usually attributed to them. By science, in this classification, is meant the child's adjustment to the physical world into which he is born. By letters is meant the total content of human speech, whether spoken or written. A similar extension must be granted to the other three terms in question. Once this is understood it becomes immediately evident that from one point of view at least, education may be regarded as the transmission by society to each individual child of the five-fold spiritual inheritance which it holds in trust for him. But it is equally evident that the mere transmission of this heritage is not, and cannot be the ultimate aim in education. Society in its educational activities, as in all its other activities, aims primarily not at benefiting the individual but at benefiting society. Society transmits to the individual his five-fold inheritance, but it does so to the end that the individual may become a more efficient member of society. To benefit the individual is, as far as society is concerned, secondary, and it must always remain so.

This aspect of the problem is well stated in the opening chapter of the *Epitome of President Hall's Educational Writings*:¹ "Man is as yet incomplete; it is likely that all his best experiences still lie before him. He may indeed be only at the beginning of a career, the end of which we cannot foresee. If this be true, the function of the present generation is to prepare for the next step. It must so live that it may become the best possible transmitter of heredity, and to the greatest degree of which it is capable, must add to the equipment of the next generation. The efficiency with which these functions are performed is the test of the value of society, of education, and of all public institutions and private morality. All are best judged according to the service they perform in advancing the interests of mankind.

"Immediately the old ethical problem of the conflict between self interest and service comes to light. Is life de-

¹Partridge, *Genetic Philosophy of Education*, New York, 1912, p. 8.

voted to the welfare of humanity entirely a life of self-sacrifice? What place is there in such an ideal for the private interests of the individual? We shall find that, on the evolutionary view, the welfare of the individual corresponds, in great measure, to that of the race, but that beyond this common good there is a sphere of self interest, to live in which is to rob the future of its rights. It is the problem of education to develop the individual to precisely that stage of completeness at which he can most successfully live in the service of humanity, and at the same time enjoy a normal healthy life; and so to inspire the young with love of humanity, and so to educate their instincts and ideals that, when the rights of the individual and of the race come into conflict, the right of the race shall always be given precedence. Education of the young thus understood, is plainly not only the most moral and vital work we do, but the most inclusive, for in a sense it involves all other practical activities. Nothing else requires so profound knowledge, nor so earnest thought, as the training of the child."

There does not appear any reason why this statement might not be accepted at its face value by any Christian educator. But Christian philosophy would carry the thought one step further by adding to the worth of the individual as a member of an earthly society, his worth as a child of God and as a member of the kingdom which endureth forever. Moreover, the Christian religion does in fact furnish the only motive which is permanently effective in moving the individual at all times to subordinate his individual interests to the interests of society, which he sees to be at the same time the interests of his Heavenly Father.

The recipient of the five-fold spiritual inheritance of the race must not hold it as a thing apart from himself in the manner in which he holds the temporal goods bequeathed to him by his ancestors. He must receive it as a vital inheritance which is to be incorporated into his life and by means of which he himself is to be transformed in every fiber of his conscious life, by which his spirit is to be redeemed from the trammels of his animal inheritance.

Through this spiritual inheritance he is to be born again as a member of civilized society and this in turn implies a transition from didactic to organic methods on the part of the teacher. The five-fold spiritual inheritance must be administered to the child's soul as food is administered to his body.

This is a familiar thought in modern education owing to the widespread diffusion in recent years of biological concepts, but the thought did not originate in our day. We find it expressed in the first page of the Gospel: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God."⁴ Throughout His public life Christ frequently refers to the truth which He brought from heaven as the food of man's spiritual life: "Amen, Amen, I say to you; Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven for the bread of God is that which cometh down from heaven, and giveth life to the world."⁵ And His commission to Peter was in the same terminology: "Feed My lambs; feed My Sheep."

It is true that Christ in these passages referred not to the social inheritance gradually acquired through the experience and the striving of the race, but to that higher inheritance of revealed truth which, in the providential scheme, was designed to minister to the supernatural life in the souls of men, the life into which His followers were to be "born again of water and the Holy Ghost." For the transmission of this inheritance Christ established the greatest teaching agency that the world has ever known when He said to His Apostles: "Going therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world."⁶

It was natural and inevitable that the Church should concern herself with the transmission not only of revealed

⁴Matt. iv, 4.

⁵John vi, 32.

⁶Matt. xxviii, 19-20.

truth but of all the social inheritance of the race. The Apostles were warned against casting their pearls before swine. Revealed truth and divine grace were not to be given to animals whether two-legged or otherwise, but to human beings destined by the Heavenly Father to live in society as brothers, as children of a common Father. Whatever, therefore, tends to lift man's spirit into power whatever tends to develop the bonds of love between man and man must concern those who were charged with the task of feeding the lambs and feeding the sheep of the flock.

The Church conceived of her work of education in a broader and a higher, as well as in a truer spirit than education was ever conceived of by the philosophers of Greece or Rome, or by the modern naturalistic philosophers. She does not and cannot regard man's social inheritance as split into two portions, one of which is to be transmitted by her while the other portion is to reach her children through other channels. The inheritance which she seeks to transmit is one and indivisible, although its aspects are many. It is the divinely appointed food supplied by the Heavenly Father and entrusted to her for the little ones of the flock.

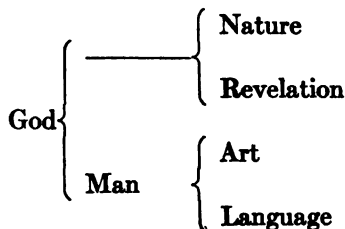
To understand her viewpoint it will be well to look at the five-fold spiritual inheritance under the aspect of so many essential elements of a normal food supply for the conscious life of the Christian man.

In addition to minute quantities of other elements, the food for man's body consists of four elements: carbon, nitrogen, oxygen and hydrogen. If any one of these four elements be wholly omitted the diet is insufficient, no matter in what quantities the other three elements may be present. Not only must the four elements be present but they must be present in due proportion, otherwise the diet is not adequate to the needs of the organism.

In like manner we may analyze the sources of man's mental food and by so doing reach a more just estimate of that which education has to transmit than by considering it under the aspect of its five-fold spiritual inheritance, which too often suggests external possessions such as lands, jewelry or moneys.

Mental life in common with all other forms of life grows by what it feeds upon. Now the food required for the nourishment and development of man's conscious life is to be found in the following four sources: First, in the truth and beauty and goodness of the Creator as reflected in nature; secondly, in the direct revelation of the truth and beauty and goodness of God that reaches the individual through revealed religion; third, in art regarded as the concrete embodiment of human thought and action; fourth, in the manifestations of the human mind and heart that reach the individual through the arbitrary symbols of speech.

All that man learns through the entire educative process, may be found in these four sources. Moreover, it is essential for the nutrition and normal development of human life that no one of these four elements of man's mental food be omitted. The relations of these sources to each other and the unity which underlies them may be illustrated by the following diagram:



God is here represented as the single source of the four mental food elements. He is at once the author of man's being and the ultimate source of all that ministers to his life and to his development. He reveals Himself to man directly through nature and through revelation, and indirectly He also reveals Himself to every child born into the world through man's works and through man's thoughts as expressed in human speech.

Apart from its onomatopoetic elements human speech has no power to convey through elements; its function is to convey directions for the manipulation of thought elements previously derived from sentient experience. Hence whatever may have been the case with primitive

man, human speech today is meaningless when it transcends the limit of concrete experience. Language, therefore, of itself and apart from the other sources can no more nourish the mind than nitrogen alone, apart from any other chemical elements can nourish his body. In like manner revelation could have no meaning, apart from nature and from the concrete results of human thought and action. Nature precedes revelation even as the concrete embodiment of human thought precedes human language. But, on the other hand, nature apart from revelation and from human thought conveyed through language would have little meaning and little value to any child of man. Without the aid which is supplied through human speech and through divine revelation man forever stumbles and fails to comprehend the truth that is embodied in his physical environment, whether directly by nature or by man. The child from whom human speech in all its forms is excluded, no matter how vigorous his brain or how complete and perfect his animal inheritance, could obtain precious little knowledge of the meaning of natural phenomena or of the meaning of the various monuments which man has left on the face of the earth.

From this point of view may be seen something of the magnitude of the disaster that has overtaken State education in this country, through the well-meaning, but compromising and secularizing spirit which has banished from our State schools both God and divine revelation. Instead of the normal food in its four-fold unity for the conscious life of man which the Church has supplied to her children for two thousand years, the State offers only scattered fragments which may be represented thus:

Nature.
 Man $\left\{ \begin{array}{l} \text{Art.} \\ \text{Language.} \end{array} \right.$

The loss is even greater than this diagram portrays, because man's advancement in the past in all the fields of his endeavor was inspired and guided by the thought of God and by the teachings of revealed religion. It was religion that built the ancient temples. It was religion that

guided the chisel of Praxiteles and the brush of Phidias. Without religion as the key, Homer, the Vedas, the Psalms of David and the literature of all the ancient world becomes a series of meaningless sounds. Without religion the *Divina Comedia* and *Paradise Lost* are quite unintelligible to any mind. Verily, it is difficult to banish God from His world, and the consequences of all attempts to do so are unqualified disaster. Without Him the Ten Commandments cease to have any binding force other than the will of the majority. Without Him, home loses its sanctity, marriage its stability, and woman the high position by man's side accorded her by Christianity. Without Him, the newly born infant forfeits its right to live and the suffering their claim upon human sympathy. Without Him, man ceases to look upon his fellow man as his brother and regards him as his rival and his enemy. Without Him the ethical everywhere gives place to the biological in the struggle for existence and man takes his place on the same plane as the brutes. Without Him justice and mercy yield to physical force in the conduct of life, and all that is highest and best in the world, all that Jesus Christ brought into the world and willed to transmit to all peoples through his Church, cease to exist.

It has ever been the purpose of Christian education to give to each child an adequate food supply for his conscious life derived from nature and revelation, from art and human speech. The development of Western civilization has witnessed many changes of estimate in the relative importance of the truths to be derived from these four sources. The Christian in the Catacombs, the hermit in the desert, the mystic in his cell, neglected the other sources of truth in order to devote themselves wholly to the truths of the spiritual Kingdom. Averroes, Avicenna and Abelard are representatives of a movement which attached supreme importance to the speculations of human reason. The scholastic movement concerned itself with the reconciliation between revelation and reason. Giotto, Michael Angelo and Raphael bear witness to the deep interest of their times in the artistic embodiment of the Christian ideals of beauty, while the humanistic movement laid

its chief emphasis on literary expression. The last century witnessed an unprecedented development of the physical and natural sciences, while the practical application of these sciences in our own day touch human life in so many ways that they fill the imagination and absorb the mind of the student.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

CIVIC EDUCATION FOR IMMIGRANTS

There is a growing movement throughout the country leading toward the organization of citizenship classes for immigrants to be conducted in the public schools. Would it not be well, in some places at least, for the pastors to organize similar courses in connection with our Catholic schools? It would not be difficult to arrange for one class a week and this might prove a means of bringing our Catholic men together in the early days of their residence amongst us and of attaching them to their parish and to the Catholic Church as well as to the State. It would seem that much permanent good might be accomplished by such a movement. The following plan is suggested.

HOW TO ORGANIZE CITIZENSHIP CLASSES FOR IMMIGRANTS

Evening schools can render a patriotic service for a better America by including in their curriculum civic education for immigrants. English classes for immigrants offer a great opportunity for civic instruction since civic subjects easily lend themselves as text material for lessons in English. However, the new spirit of citizenship in America has inspired an even better and more successful means for such service by providing special "citizenship classes" for naturalization applicants. In several cities very close cooperation and coordination have been developed between evening schools and the Courts on Naturalization.

The usual plan for organizing such classes is to secure the names and addresses of naturalization applicants for second papers from the Courts of Naturalization. Such courts, according to the naturalization law, are generally State or Federal courts (courts of record). The names of the applicants for citizenship can thus be secured as a mailing list and letters sent direct to the men who need and are eager for civic training in preparation for their naturalization hearing. Ninety days must elapse between a naturalization petition and the final hearing in court. This furnishes the opportunity for organizing every three months one or more special citizenship

classes according to the number of applicants. A suggestive letter is given which has proved very effective in enrolling students for such classes. This letter is modeled after the one used successfully in Cleveland, Ohio.

CITIZENSHIP CLASSES OF ST.....CATHOLIC NIGHT SCHOOL

Date.....

Dear Sir:

You have made application for your *citizenship papers* at the office of the Naturalization Clerk. St.....Parish is interested in you as you take this step.

In order to become an American citizen you must appear before a judge for an examination in court. At this examination you must speak the English language and be familiar with the principles of our government. St.....Parish, through its night school, offers you a course in citizenship. This course will help you to prepare for the examination. Now is the time for you to join this Naturalization Class.

The course will be weeks long. In addition to the regular lessons by the teacher, there will be illustrated talks and lectures on citizenship by lawyers, judges, and public officials. Several trips will be made to public places of interest, such as the City Hall, Public Library, and County Court House.

The class will meet evenings.

REMEMBER the first session will be evening, at 7.30 p. m.

PLACE: St.....School.

If you come that evening we will explain everything to you.

(Signed)

Pastor.

RELATION BETWEEN MANUAL TRAINING AND VOCATIONAL EDUCATION

The January, 1915, number of the *Teachers' College Record*, Columbia University, New York, contains a "Preliminary Report on Industrial Arts Courses in Teachers College," pages 23 to 32, by Dr. David Snedden, as alumni trustee. This is a

discussion of the relation between manual training and vocational education.

The writer analyzes the educational theory underlying manual training into four arguments: (1) It is possible to give instruction in a variety of technical processes that are fundamental and common to a number of occupations and thus lay the foundation for subsequent trade skill. (2) Certain forms of handwork result in specific discipline of hand and eye and brain, that lay the foundation for future efficiency. (3) Manual training can make a contribution to general education in the direction of enlarging the general field of the concrete experience of the learner, and in giving him wide and generous appreciation of the material sides of our social inheritance. (4) Manual training instruction can be so organized as materially to contribute to capacity for wise choice of vocation, thus becoming a phase of vocational guidance.

The author rejects 1 and 2 entirely, while conceding some provisional validity to 3 and 4. He urges the appointment of a commission to make "a careful examination of the entire field (of industrial arts education) from the standpoint of the best current educational theory."

WHAT IS INVOLVED IN VOCATIONAL EDUCATION

The text of an address on this topic, by Dean Eugene Davenport,¹ analyzes the provisions of several bills before the Illinois State Legislature, and with reference to these, discusses the questions: How would a separate system of vocational schools affect the children? How would a separate system of vocational schools affect the existing public schools? How would a separate system of vocational schools affect society? What would be the financial waste of a multiple system of schools? What has been the experience of agricultural and mechanical colleges? The author offers certain "propositions for agreement," and closes with an "educational creed."

INDUSTRIAL EDUCATION EXHIBIT

The twentieth annual convention of the National Association of Manufacturers was held in the Waldorf-Astoria Hotel, New

¹University of Illinois Bulletin, Volume XII, No. 19, January 11, 1915. 24 pages.

York City, May 25 and 26, 1915. One of the features of the convention was an industrial education exhibit, an interesting account of which, with several half-tone illustrations, is published in the June, 1915, number of *American Industries*.

Exhibits of students' work were contributed by schools located in the adjoining States of New Jersey, Pennsylvania, Connecticut, Massachusetts, Rhode Island, Ohio, Michigan, and Virginia, as well as New York. In several instances groups of students were at work upon actual projects, using equipment that had been temporarily installed for the purpose.

MANUAL TRAINING COURSE IN CONCRETE

A pamphlet of 100 pages under this title has been prepared by the Association of American Portland Cement Manufacturers, Bellevue Court Building, Philadelphia, for distribution at 25 cents per copy.

Part I, consisting of about sixty pages, is devoted to the subject matter of eight "lessons" on the manufacture of cement, proper proportions and mixing of concrete, surface finishing, etc.

Part II is a "Laboratory Guide," and presents the details of materials required, with full instructions for doing the work. This part of the booklet is illustrated with seventeen plates of line drawings.

The "course" can be adapted to meet particular requirements, but is arranged for four hours per week for thirty-six weeks. The work is now being carried on in a number of schools on this basis. The work is outlined in four parts: (1) Classroom work, consisting of lectures and recitations; (2) sketching and drawing; (3) building forms and equipment; (4) preparing, placing, curing, and testing the concrete.

BIRD HOUSES AND HOW TO BUILD THEM

Farmers' Bulletin No. 609, U. S. Department of Agriculture, Washington, D. C. 19 pages. Contains full description of numerous bird houses, with directions for making. Illustrated by working drawings and sketches.

MANUAL TRAINING FOR RURAL SCHOOLS

Volume 4, No. 4, February, 1915, of the Quarterly Bulletin of the Milwaukee County School of Agriculture and Domestic

Economy, Wauwatosa, Wis., 24 pages. Contains list of wood-working equipment for a rural school; outlines of lessons for several projects, with directions for making; and working drawings.

A SUGGESTED PROGRAM FOR VOCATIONAL EDUCATION

"Some Facts Concerning the People, Industries, and Schools of Hammond and a Suggested Program for Elementary Industrial, Prevocational, and Vocational Education," by Prof. Robert J. Leonard, State University of Indiana; published by the board of education, C. M. McDaniel, superintendent of public schools, Hammond, Ind. Report of an attempt to study a community, and to formulate a program for vocational education based upon the facts and conditions as ascertained.

SEATTLE CHILDREN IN SCHOOL AND IN INDUSTRY

A pamphlet of 103 pages, under this title, has been published by the board of school directors, Frank B. Cooper, superintendent of public schools, Seattle, Wash., as a preliminary report of an investigation by Dr. Anna Y. Reed to determine what becomes of boys and girls who leave school early, why they leave school, in what occupations they engage and with what success, and what the public school can do to serve this class of pupils better without neglecting those who remain.

"The Curtis School of Printing for Apprentices," Curtis Publishing Co., Philadelphia. An 18-page illustrated booklet containing copy of the apprenticeship agreement for the training of young workers.

SURVEY OF THE HYGIENIC CONDITIONS IN IOWA SCHOOLS

The State University of Iowa has recently published a valuable bulletin on **"The Hygienic Conditions in the Iowa Schools."** This report is based on a study of the actual conditions prevailing in the schools. The information obtained discloses the specific weakness as well as the strong points in the regulations for school sanitation and school hygiene and in their enforcement and administration. This definite survey is of value to all who are interested in the improvement of hygienic conditions in villages and open country.

The School Communities Included in the Survey

Of the 181 cities and towns included in the inquiry 55 per cent were rural villages of not more than 1,000 population, 20 per cent were towns with populations ranging from 1,001 to 3,000, and 14 per cent were very small villages or strictly country communities having consolidated schools. Thus the study measures the hygienic conditions of rural schools.

The Scope of the Inquiry

The inquiry includes:

1. Sanitation of school grounds and buildings.
2. Hygienic conditions of schoolrooms and classrooms.
3. The special precautions taken for the protection of the children.

Specific Points of the Inquiry

Some of the specific points of the investigation are: Size and character of school grounds, suitable playgrounds, playground surface, the width, lighting and cleanliness of the halls, the water supply, distance of wells from toilets, ventilation systems, seating, lighting, washing of floors, number of children subjected to dust of sweeping, the testing of eyes, and dental inspection.

Some Facts Brought Out by the Inquiry

Twenty-one per cent of the school grounds are less than one acre in size (303 schools); 11 per cent of the school grounds are reported as wet; 60 per cent of the school halls are too narrow; 33 1-3 per cent of the school buildings are new; 40 per cent of the schools depend on wells for drinking water; more than half the wells reported are dug; the water supply of 85 out of the 310 schools reporting had never been tested; of sixty-eight schools reporting the distance of the wells from the toilet, the distance was less than 75 feet in twenty-eight schools; 75 to 100 feet in eleven schools; 100 to 200 feet or more in thirty-two schools; 94 per cent of the schools use thermometers; 70 per cent of the schools hang the thermometer too high; 36 per cent do not air the rooms periodically by opening windows; 50 per cent of the rooms reported are larger than the

standard size; 71 per cent of the schools use single seats only; 11 per cent of the schools report adjustable seats; 80 per cent of the schools use the objectionable method of attaching window shades at the top; in 66 per cent of the schools the children's eyes are not regularly tested.

These facts concerning the hygienic conditions in the Iowa schools are typical of the kind of information needed for every school system. There should be more such surveys to be followed by local propaganda leading to improvement of the prevailing conditions.

SCHOOLHOUSE SANITATION

Forty States of the Union have taken some legal action toward safeguarding the sanitation of public school buildings according to a bulletin on "Schoolhouse Sanitation," just issued by the Bureau of Education of the U. S. Department of the Interior.

"Probably nine-tenths of the existing regulation of this sort has come within the past decade," declares the bulletin. "Each State profits by the experience of forty-seven others. A law passed in one extreme of the country today is copied next month or next year by a State 2,000 or 3,000 miles distant."

Thirty-eight States have some legal provision regarding the school site according to the bulletin. Nearly all of these provisions are State-wide in their application and are mandatory in character. These provisions include the proximity of "nuisances," availability of the site, and size of the site. Nineteen States have laws prohibiting the location of school buildings within a specified distance from places where liquor is sold, from gambling houses, houses of prostitution, and noisy or smoky factories.

Thirty of the States have sought to regulate the water supply of the public school. "The revolt against the common drinking cup," says the bulletin, "has come within the past five years. Kansas was the pioneer, but other States followed rapidly, so that now half of the entire number have either a law or a regulation regarding drinking cups."

Some form of protection against fire and panic is found in thirty-six States. Blanket regulations, or the power to make such regulations, exist in twelve States. General or special

construction with a view to fire prevention is dealt with in ten States. Thirteen of the States have something to say as to corridors and inner stairways; twenty-four have regulations as to exits, and twenty-five as to exterior escapes; ten mention alarm and fire-fighting apparatus; and eleven States provide by law or regulations for fire drills. Less than half the States, according to the bulletin, have any legal word on ventilation. Thirty cubic feet of fresh air per pupil per minute is the conventional amount specified.

In the matter of cleaning and disinfecting, slightly more than one-fourth of the States have regulations which control conditions to any degree outside the districts themselves. Some of the laws and regulations are model; others are wholly inadequate. A few State boards of health have done notable work in this particular. Special cleaning and disinfecting follow in seven States immediately upon discovery in any school of any of a certain class of diseases. "Three of the States have a special list of specific diseases that call at once for action. This list includes scarlet fever, smallpox, and diphtheria in all three States, measles in two, and infantile paralysis, epidemic spinal-meningitis, and bubonic plague one in each."

WOMEN AS LEADERS IN EDUCATION

Of the 12,000 conspicuous positions, largely of an administrative character, listed in the 1915-16 Educational Directory just issued by the Interior Department through its Bureau of Education, 2,500 are held by women. There are women who are college presidents, State superintendents of public instruction, county superintendents, directors of industrial training, heads of departments of education in colleges and universities, directors of schools for afflicted and exceptional children, and librarians.

Twenty-four of the 622 colleges and universities listed in the directory are presided over by women. Of the nearly 3,000 county superintendents in the country, 508 are women. The tendency to fill this position with women is almost wholly confined to the West. One State, Montana, has not one man as county superintendent. Wyoming has only two. Kentucky is the only Southern State that utilizes women in this office; the State has twenty-six women as county superintendents.

On the other hand, there are only twenty-six women city superintendents in a total of over 2,000.

Seventy institutions for the blind are listed in the directory. Of these fifteen are directed by women. Of the seventy-five State schools for the deaf, ten are under the leadership of women; and of the twenty-two private institutions of the same character, sixteen have women superintendents. Of the thirty-one private institutions for the feeble-minded, twenty are under the supervision of women.

Fourteen out of eighty-six directors of industrial schools are women; and forty-eight of the 200 schools of art are in charge of women. Women have almost a monopoly of library positions. Out of 1,300 public and society libraries given in the directory women supervise 1,075.

The Government Bureau of Education itself exemplifies the call for women in executive educational positions; eleven of the thirty-three bureau officials listed in the directory are women.

HIGHER EDUCATION

A unique feature in higher education in the United States is the Graduate School of Agriculture held every second summer by the Association of American Agricultural Colleges and Experiment Stations. It had its origin in a demand from instructors in agricultural colleges and workers in agricultural experiment stations who felt the need of reviewing and studying the more recent developments in natural, social, and economic sciences applied to agriculture, as well as in the technical branches of agriculture, under the guidance and with the assistance of those able to deal efficiently with such problems.

At the time the school was inaugurated there was little opportunity in the United States for advanced study in these subjects. The conditions, however, have changed and systematic graduate courses are now offered in several of the leading agricultural colleges. The need for advanced systematic courses in agricultural sciences is therefore largely provided for; however, there is need for an institution such as the Graduate School of Agriculture which furnishes short, many-sided confessional attacks upon fundamental and special problems of

agriculture by the leading specialists both in the United States and abroad.

The school is in session for four weeks; during that time courses are given on various phases of advanced agricultural science, agricultural economics, and rural sociology. Each course consists of twenty lectures and twenty seminars. Each course is usually divided into four distinct parts given in the four different weeks of the school and each by a specialist in his subject. Many prominent and learned men have been members of the faculties: Zuntz, Hall, von Tscharmak, Ewart, Russell, Marshall, and Darbshire, from European countries, have been on faculties in past years. Mendel, McDougal, Castle, Duggar, Riddle, Sherman, Carver, East, and Harris, from institutions not primarily agricultural in purpose, have been included also. In addition to these, nearly all of the men in agricultural colleges in the United States known as specialists on various phases of agricultural work have taken part.

The Graduate School brings together at each session from 100 to 200 men and women from the faculties of the agricultural colleges, from experiment stations, and agricultural and rural workers of various kind, for four weeks of very serious discussion with each other and with the special lectures on problems connected with advanced work in agriculture. It has proved to be a valuable institution for exchange of advanced thought in these fields and will probably hold its place for many years to come in spite of the addition of systematic agricultural graduate courses in regular institutions.

The Graduate School is under the immediate charge of the Committee on Graduate Study of the Association of American Agricultural Colleges and Experiment Stations. Dr. A. C. True, director of the States Relations Service of the U. S. Department of Agriculture, has acted as dean since its establishment. The first session was held at the Ohio State University in 1902; other sessions have been held at the University of Illinois (1906), Cornell University (1908), Iowa State College (1910), Michigan Agricultural College (1912), University of Missouri (1914). The seventh session will be held at the Massachusetts Agricultural College from July 3 to 28, 1916. The three courses to be emphasized are:

1. Factors of growth of plants and animals;

2. Fundamental problems of intensive agriculture, including agronomy, horticulture, and dairy husbandry;

3. Agricultural economics and rural sociology.

This latter course is to be especially emphasized; in addition to the courses given in the Graduate School are others given in the regular summer school conducted by the college.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

Rev. Dr. John Spensley, president of the Cardinal Gibbons Memorial Hall at the Catholic University, died at Providence Hospital, Washington, D. C., on December 9, as a result of heart troubles and consequent complications.

Dr. Spensley was born in Galena, Ill., in 1872, of non-Catholic parents. He was a descendant of the well-known Crozier family of France, and received his early education at Albany Academy. In 1884, he entered the Catholic Church with his mother, and later became an ecclesiastical student at the North American College, Rome, where he was ordained a priest in 1894 for the diocese of Albany. In the same year he received from the Propaganda College the degree of Doctor of Divinity.

After serving for several years in his own diocese, he entered the Catholic University in 1903 at the call of Bishop O'Connell, then rector, and was attached to the administration staff until the present time. He was for several years president of Albert Hall, but when the Cardinal Gibbons Memorial Hall was opened in 1911, Dr. Spensley was promoted to its presidency. In this capacity, he had constantly under his care one hundred and thirty young men from all parts of the United States. Without exception he endeared himself to this large body of undergraduates by his fatherly solicitude and constant devotion to their interests.

Doctor Spensley's funeral took place from the University on Saturday, December 11. Solemn Requiem Mass was celebrated in the Chapel of Gibbons Memorial Hall by the Rt. Rev. Bishop O'Connell, of Richmond, Va., with the Rev. P. J. McCormick, assistant priest; Rev. James A. Geary, deacon; Rev. William Quinn, subdeacon; Very Rev. George A. Dougherty and Rev. Leo McVay, masters of ceremonies. His Eminence Cardinal Farley came from New York to assist at the Mass. In the sanctuary were also the Rt. Rev. Bishop Currier, of Washington; the Rt. Rev. Bishop Shahan, Rector of the University; Very Rev. Monsignor Delaney, of Albany; members of the faculties of the University, a large number of the clergy, and as many of the students as could be accommodated in the chapel. The Rt. Rev. Rector delivered the eulogy, in

which he expressed the profound debt of the University to the unselfish devotion and unfailing loyalty of Dr. Spensley. He dwelt especially on his priestly virtues, his gentlemanly bearing, and his spiritual efforts in behalf of the young men who had during the past decade come under his influence.

At the Cathedral in Albany, where burial took place, Solemn Mass was celebrated on Monday, December 13, by the Rt. Rev. Bishop Shahan, assisted by Very Rev. Monsignor Delaney, assistant priest; Rev. Patrick B. Dempsey, deacon; Rev. John T. Slattery, subdeacon; Rev. Joseph Scully and Rev. Joseph A. Franklin, masters of ceremonies. The Rt. Rev. Bishop Cusack, of Albany, and the Rt. Rev. Monsignors Duffy, Walsh and Reilly were present in the sanctuary, with representatives of the faculties of the Catholic University and many of the diocesan clergy. Rev. Dr. William Turner, of the University, a fellow student and colaborer of Dr. Spensley, delivered the sermon, a thoughtful and affectionate tribute to the sterling character of the deceased.

During the present term the Dynamics Society for Mechanical Engineers was organized at the University under the direction of Mr. George A. Weschler, M.E., Associate Professor of Mechanical Engineering. The purpose of the Society is to promote the discussion of topics pertaining to engineering, through papers prepared by the students, and lectures from practical engineers who will be invited to speak at the regular meetings of the Society.

Mr. George A. Weschler was elected honorary chairman; Mr. George H. Heine, chairman; Mr. Edward Delahunt, vice-chairman; Mr. Arthur Gibson, corresponding secretary; Mr. J. C. McElroy, treasurer; Mr. P. V. Waters, recording secretary.

The most important accessions to the University Library since June 4 are gifts of the following: Mr. Bellamy Storer, 129 volumes; Bishop Maes, ten volumes; Rev. Dr. Aiken, sixty-one volumes; Rev. E. Southgate, thirty-two volumes; Christian Brothers, twenty-five volumes; Hispanic Society of America, twenty-seven volumes; Rev. E. W. J. Lindesmith, ten volumes.

The University Library has purchased the Teubner text of Greek Classics, 320 volumes.

Our Teubner text of the Latin Classics was the gift of the late Bishop Horstmann.

The University has received, through Mr. Philip W. Shepherd, assistant in chemistry, 200 pounds of blowpipe material from the National Museum at the request of Hon. John V. Leshner.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The second annual convention of the International Federation of Catholic Alumnae, known as the "Constitutional Convention," which met in Chicago on November 26, 27 and 28, was characterized by extraordinary enthusiasm and numerous attendance.

As many as 128 delegates, representing alumnae associations in Canada, the far West, the South, the Middle West, the New England and the Eastern States, attended, and in addition large individual representations from 159 associations were present. The local alumnae associations attended in great numbers, and guests, delegates, visiting alumnae and friends approximated 3,000.

The Federation represents an important movement in Catholic higher education and promises to become a potent factor in social and intellectual life. By a great organized system of unification and concerted endeavor it plans to promote and facilitate Catholic higher education by the circulation and expansion of the best educational practices and by the force of Christian charity and culture purposes to combat narrowness and error. It desires to encourage the reading of Catholic literature and to stimulate the social life of alumnae associations.

The convention just held in Chicago, one year after the organization meeting, has fully demonstrated the value and worth of the International Federation. Its enthusiastic reception and great success at this early stage of its career, its acceptance and endorsement by the hierarchy and well-known educators, and the marked and rapid growth in its membership seem to have established the Federation upon an excellent and secure foundation.

At the second annual convention the attendance of delegates was fifty in advance of the preceding year, and the international membership may be conservatively estimated as among the ten thousands, with a well-assured prospective increase in numbers. The international roll call now registers 159 alumnae associations affiliated to the Federation.

The program of the three convention days was splendidly arranged and strictly followed.

The introductory event was the reception to delegates and friends held in the crystal room of the Hotel Sherman on Friday, November

26. The program included many well-known speakers. The chairman, the Rev. Patrick A. Mullen, S.J., of Chicago, extended a cordial welcome to the convention and warmly congratulated the members on their valiant service in the cause of Catholic education. A very gracious response was made by the president of the Federation, Miss Clare I. Cogan, A.M., and this was followed by the address of the Very Rev. Edward A. Pace, S.T.D., Ph.D., representing the Right Rev. Thomas J. Shahan, S.T.D., LL.D., active director of the Federation. Dr. Pace's address was an able and concise presentation of the theme, "Principles of Successful Organization." The Rev. Francis X. McCabe, C.M., president of De Paul University, Chicago, was the next speaker, and was succeeded by Judge Marcus Kavanagh, of Chicago, who spoke fluently and well on "Woman in Her Relation to the State." The concluding address was delivered by the Rev. John L. Belford, of Brooklyn, whose subject was "The Catholic Alumnae in the World." The program concluded with a reception to delegates and friends.

On Saturday, November 27, a Solemn High Mass was celebrated in St. Patrick's Church by the Rev. W. J. McNamee, assisted by the Rev. D. J. Riordan as deacon and the Rev. A. M. Quigley, O.S.M., as sub-deacon. An excellent sermon on the moral and intellectual evils of the day was preached by Bishop McGavick.

Saturday was largely occupied by numerous business sessions directed by the Very Rev. Dr. Pace, who was given a rising vote of thanks for his great interest and excellent chairmanship of all business proceedings. Dr. Pace was assiduous in his attendance and gave invaluable assistance to the councils of the convention. All business sessions were marked by faithful attendance and enthusiastic interest on the part of the delegates, notwithstanding the fact that meetings were frequent and of long duration.

An important session was that of Saturday afternoon, when the presentation and discussion of the constitution and by-laws took place. The executive board had devoted a year of earnest work to the preparation of the proposed constitution and had then presented a draft for expert criticism to prominent members of the clergy and the legal profession, including His Eminence Cardinal Gibbons, His Eminence Cardinal O'Connell, the Right Rev. Bishop Shahan, the Very Rev. Dr. Edward A. Pace, the Rev. Richard H. Tierney, S.J., the Hon. H. I. Kelley, Justice of the

Supreme Court of Ontario; the Hon. Francis Guilfoyle, Waterbury, Conn.; John Mitchell, United States Marshal, Boston, Mass.; Lorenzo Ullo, LL.D., Brooklyn, N. Y.; Francis J. Sullivan, LL.D., Brooklyn, N. Y.; P. J. Cogan, Brooklyn, N. Y.; James J. Sheeran, Brooklyn, N. Y.

The constitution and by-laws were prepared under the able direction of Mrs. James J. Sheeran, of Brooklyn, chairman of the permanent organization committee of the Federation. Every member of the committee contributed a personal share, but special mention is due to the personal cooperation of the president, Miss Clare I. Cogan, A.M., to the detailed criticism of Mrs. H. T. Kelly, first vice-president; to the intensive study and constructive work of Miss Hester E. Sullivan, A.B., corresponding secretary; and to Miss Cecile E. Lorenzo, governor of the New York State Alumnae Associations.

In the constitution just adopted three departments of activities have been definitely planned. These are the extension of Catholic education, the extension and promotion of Catholic literary work and the promotion of Catholic social life—each department under the respective leadership of the three vice-presidents.

The constitution provides for State and Province federations. Article VII, section 1, states that "The chief executive of such federations shall be known and designated as the governor thereof and charged with the duty to promote the efficient organization of State federations in consonance with the objects of this association."

The membership clause reads: "An alumnae association of any Catholic high school, college or university shall be eligible to active membership in this association."

The by-laws provide for the duties of officers and of the active director. They also set forth the functions of the executive board. Three committees are provided for, namely, on organization, on ways and means, and printing.

In Article VIII of the by-laws the matter of dues is specifically defined. The entrance fee for each alumnae association has been fixed at \$5. An association of 100 members or less shall pay an annual tax of \$5. An association having a membership between 100 and 300 shall pay a tax of \$10. It is readily seen that the taxation of alumnae associations in proportion to their membership is most reasonable. The by-laws also provide for the terms

of office. The honorary president shall be elected to hold office for life. The director and other officers shall be elected biennially.

At the concluding session on Monday, November 29, it was decided by the executive board that the next convention shall be held in Baltimore in 1916. The time will be the month of November and the date the same as the convention just closed. A very cordial letter of invitation was read from His Eminence, Cardinal Gibbons. A cordial invitation was also received from Mayor Preston to make Baltimore the convention city in 1916. Governor Goldsborough also extended a gracious invitation. Invitations were received from Archbishop Glennon, of St. Louis, from the Mayor of St. Louis, and from the Chamber of Commerce of New York City.

Five trustees were elected to act in conjunction with the executive committee. They are: Mrs. T. F. Phillips, Dubuque, Iowa; Miss W. L. Hart, Toronto, Canada; Mrs. M. Gallery, Chicago; Miss Cecile D. Lorenzo, Brooklyn; and Mrs. E. G. Paine, Milwaukee.

On this occasion it was also announced that a meeting of the executive board will be held at Niagara Falls in July, 1916, and a meeting in Baltimore on the Wednesday preceding the convention. A unanimous vote of thanks was rendered to the founders of the Federation, Miss Clare I. Cogan, A.M., president, and Mrs. James J. Sheeran, chairman of the permanent organization committee. A unanimous vote of thanks was accorded also to the executive board for their arduous and capable services to the Federation.

At a meeting of delegates and members a rising vote of thanks was given to the international press committee for invaluable work done in the service of the Federation.

A unanimous vote of thanks was accorded to Mrs. Charles E. Byrne, chairman of the entertainment committee of the Chicago convention, and also to the committee for their untiring and very successful efforts for the comfort and entertainment of the convention guests.

On Saturday an elaborate luncheon was served to over 800 members of visiting alumnae associations. The invocation was said by Rev. Daniel J. Riordan, of Chicago, and a forceful and brilliant discourse on "Federation" was delivered by the Rev. Thomas F. Burke, C.S.P., Chicago.

A sacred concert and farewell reception was held on Sunday evening in the crystal salon of the Hotel Sherman. The chairman of the occasion was the Rev. William A. Murphy, D.D., Chicago. An address was delivered by the Rev. Richard T. Tierney, S.J., editor of *America*, on the "Practical Aims of the Federation and the Obligation of Personal Cooperation." The Right Rev. Monsignor Francis C. Kelly, D.D., president of the Catholic Church Extension Society, Chicago, spoke eloquently on "A Possible Democracy." "The Housing Problem" was the theme of Judge Pam, and the Rev. Frederick Siedenberg, S.J., Loyola University, Chicago, gave a charming and thoroughly practical talk on "What an Alumnae Can Do."

REGINA M. FISHER,
*Chairman, International Press Committee,
Federation of Catholic Alumnae.*

NEW CURRICULUM FOR INDIAN SCHOOLS

According to an official announcement the Committee on Course of Study for the United States Indian Schools recently convened by the Commissioner of Indian Affairs, Cato Sells, after several weeks' work in conference at Washington has completed a course of study which will give to the Indians the best vocational training offered by any school system in the United States.

As these schools must train Indian youth of both sexes to assume the duties and responsibilities of self-support and citizenship, this course strongly emphasizes vocational training.

It is divided into three divisions. The first is the beginning stage, the second the finding stage, and the third the finishing stage. During the first and second periods the training in domestic and industrial activities centers around the conditions essential to the improvement and proper maintenance of the home and farm. The course outlined in the prevocational division is unique in the fact that in addition to the regular academic subjects boys are required to take practical courses in farming, gardening, dairying, farm carpentry, farm blacksmithing, farm engineering, farm masonry, farm painting and shoe and harness repairing, and all girls are required to take courses in home cooking, sewing, laundering, nursing, poultry raising and kitchen gardening.

This course not only prepares the Indian youth for industrial efficiency but at the same time helps them to find those activities for which they are best adapted and to which they should apply

themselves definitely during the vocational period, the character and amount of academic work being determined by its relative value and importance as a means of solving the problems of the farmer, mechanic and housewife.

Non-essentials are eliminated. One-half of each day is given to industrial training and the other half to academic studies. All effort is directed toward training Indian boys and girls for efficient and useful lives under the conditions which they must meet after leaving school. Other objects to which this course directs special attention are health, motherhood and child-welfare, civics, community meetings and extension work.

FEDERATION OF THE ALUMNAE OF THE SISTERS OF ST. JOSEPH OF
CARONDELET

On November 23, delegates from the different alumnae associations of the Sisters of St. Joseph of Carondelet opened a three-days session at St. Joseph's Academy, St. Louis, Mo., for the purpose of forming a federation of said associations.

The session closed on Thanksgiving Day with Solemn High Mass, celebrated by Rev. Josaphat Kraus, O.F.M., from the Franciscan Monastery, assisted by Rev. Fathers Tammany and Flannigan, with Rev. M. S. Brennan as master of ceremonies. Rev. M. I. Stritch, S.J., of the St. Louis University, delivered the sermon, in which he dwelt upon the obligation of the convent graduate to cooperate with the Sisterhoods in the work of Catholic education, especially the higher education of Catholic women. The music of the Mass was rendered by the students' choir. The Most Rev. J. J. Glennon, Archbishop of St. Louis, officiated at Benediction of the Blessed Sacrament, and also addressed a few words of congratulation and encouragement to the assembled guests.

A banquet was served at the Academy for the delegates and local alumnae, at the close of which the reports of the different secretaries were read. Rev. Father Garesche, S.J., then spoke at some length and in a most interesting manner on "The Alumnae and the Sodality of the Blessed Virgin."

The union that was effected in the numerous business meetings held during the session will be known as "The Federated Alumnae of the Sisters of St. Joseph of Carondelet," and will include the alumnae associations of the different academies and high schools

taught by the Sisters of St. Joseph in their four provinces of St. Louis, St. Paul, Minn., Troy, N. Y., and Los Angeles, Cal.

Many of the delegates to the St. Louis convention were also delegates to the International Federation of Catholic Alumnae held in Chicago, November 27 to 29. Among these were Miss Stella Gillick, of St. Louis, who for the past year has held the position of Governor for the State of Missouri; Mrs. Donohue, of St. Paul, Minn.; Mrs. Diener, of Green Bay, Wis.; Miss Anna Quinn, of Kansas City, Mo.; Miss Cullen, of Peoria, Ill.; Miss Dwyer, of Hannibal, Mo.; Miss Veronica Riley, of Chillicothe, Mo., and Mrs. James Burke, president of the Kansas City alumnae, who was delegated to represent the newly formed association of the Catholic Girls' High School of St. Louis, Mo.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

Announcement has been made of business and local committees of the forty-third National Conference of Charities and Correction which is to be held at Indianapolis, May 10 to 17, 1916. One of the most interesting committees is that on Change of Name, for it has been advocated by some members that a title be selected which more truly indicates the nature of the body, which is the national union of social workers. In preparation for the reception of the Conference at Indianapolis, committees have been organized throughout the State for the purpose of making a great exhibit of the progress of Indiana in matters of social welfare during the past 100 years, as the centennial of her admission to the Union will be celebrated in 1916. Organized social work, both public and private, has been growing by leaps and bounds in this central region, and it has been thought that the record of attendance at the last National Conference (2,600) may be more than equalled.

The president, Rev. Dr. Francis H. Gavisk, of Indianapolis, has had more than thirty years' experience in social service in that city, and occupies a unique position in that he is the first Catholic clergyman ever to preside over this Conference. The last issue of the *Bulletin* of the Conference is devoted to a review of social legislation during the year 1915. Nearly 500 measures are described and classified, varying in character from the authorization of women police in New Jersey to the establishment of suspended sentences for wife deserters in Hawaii.

WOMEN AS EDUCATIONAL EXECUTIVES

Women hold many executive educational positions in the United States, according to the directory of the United States Bureau of Education for 1915-16 recently issued. It shows that of the 12,000 conspicuous positions, largely of an administrative character, 2,500 are held by women. These include college presidents, State and county superintendents of education, directors of industrial schools, heads of departments in colleges and universities, directors of schools for afflicted and librarians.

Twenty-four out of 622 colleges and universities are presided over by women. Of the nearly 3,000 county superintendents, 508 are women.

Of the seventy institutions for the blind, fifteen are directed by women. Of the seventy-five State schools for the deaf, ten are under the leadership of women, and of the twenty-two private institutions of the same character, sixteen have woman superintendents. Of the thirty-one private institutions for the feeble-minded, twenty are supervised by women.

Fourteen out of eighty-six directors of industrial schools are women, and forty-eight of the 200 schools of art are in charge of women. Out of the 1,300 public and society libraries women supervise 1,075.

Of the thirty-three bureau officials in the United States Bureau of Education itself, eleven are women.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Third Annual Report of the Inspector of Schools, Diocese of Albany, 1914-15.

One of the best arguments in favor of central Catholic high schools as distinguished from parish high schools is presented in this report. The diocese of Albany, early in the vanguard of the Catholic high school movement, has developed a large number of parish high schools which at present, on account of the expensive equipment required in each school, are not producing results proportionate to the expenses involved, according to the inspector's report. "With few exceptions," he says, "our academies are baby ones. Thirty-one academies are equipped and maintained to accommodate 1,999 pupils. In Albany seven academies house 474 pupils. In Troy there are 428 in seven academies. In Schenectady three academies number but 110 pupils." It is not difficult to see that much could be economized both in teachers and in equipment by the consolidation of these small institutions into central high schools.

Superintendents and inspectors especially will be interested in the manner of the inspection now in force in this diocese, and in its outcome. Only one grade, the first, was inspected during the past year, a very intensive study of that grade being obviously obtained. The other grades will be taken in their order, one each year. The teachers' meetings were also devoted to the matter of the first grade, and were held three times in each of the centers of the diocese. Were it not for the fact that the inspectors' chief aim is correlation of school work, to which indeed he devotes most of his report, one might fear that this separate study of each grade would tend to cut it off from association with the other grades, or to limit the interests of the teachers to their own grades. With correlation so prominent a feature of the program, however, there will hardly be danger of this segregation. Among the advantages of the plan which suggest themselves are the unity of purpose and method it will promote, along with a common standard of efficiency, in the work of each grade throughout the diocese.

In the interests of correlation, the report engages to show the dominant place of religion in Catholic education, how it determines the aim of the Catholic school and teacher, and how well it lends itself to correlation with the other school subjects. Father Dunney well says: "The Catholic teacher will blend religion with secular knowledge in such wise as to sublimate learning and render knowledge functional with faith to issue in conduct and character-building. She is the faithful steward of education who draws forth from her treasury of wisdom new things and old, earthly and heavenly, temporal and eternal, created and creatorial." He advises a judicious use of religious material, a becoming correlation at all times. An interesting chart correlating religion, history, geography and literature is offered as an illustration of some of the possibilities of the fruitful subject the inspector has treated. Its suggestions, if carried out, cannot fail to produce immediate and lasting results.

PATRICK J. MCCORMICK.

Palæography and the Practical Study of Court Hand, by Hilary Jenkinson, F.S.A., of the Public Record Office; F. W. Maitland, Memorial Lecturer in the University of Cambridge. Cambridge University Press, New York, G. P. Putnam's Sons, 1915, pp. 37.

Mr. Jenkinson's name attached to any work on Palæography is a guarantee of the worth as he writes upon the subject in three capacities; as an archivist who is called upon to deal continually with large quantities of medieval documents; as a lecturer in the University of Cambridge who has sought to solve the question of giving in an economical fashion to ordinary historical students some general preparation for research work upon English medieval sources; and as an author who has assisted in the compilation of a comprehensive textbook upon the hand writing side of the same purpose. We are left with a feeling of disappointment, however, after reading the present pamphlet, inasmuch as it is written mainly from what may be called the Record Office point of view and it tends, as a consequence, to limit unduly the scope of Palæography and by the very fact to underestimate its importance. To be sure, Mr.

Jenkinson does not intend to decry the value of Palaeography as an independent study, far less its interest; his aim is rather to show that the importance of Palaeographical science is at present overrated, while that of the history of public administration is dangerously undervalued in relation to the training of students for the purpose of historical research. The result of this is, in the author's opinion, that a great deal of time is given unnecessarily to Palaeography while the student is cut off from that knowledge of administrative history which is really vital to his work. In support of his contention that Palaeography alone cannot teach us to determine the date of medieval documents with accuracy, Mr. Jenkinson gives facsimiles of thirteen such documents, two of which are particularly skillful forgeries of the time of Henry VI. This series of documents has been admirably reproduced and is of great interest apart altogether from the difficulty which it is intended to illustrate. All students of Palaeography—and their number is constantly increasing—will welcome the present work as a notable contribution to the literature of the subject in English, even though they may not find themselves altogether in agreement with the conclusions of the writer.

PASCHAL ROBINSON.

Medieval Italy, by H. B. Cotterill, M.A. New York, Frederick A. Stokes Co., 1915, pp. xxviii+566. Price, \$2.50 net.

This, the third volume in the Great Nations Series, deals with the history of Italy during the thousand years from 305 to 1313. We are inclined to doubt whether it is altogether accurate to use the term "medieval" to cover everything within the broad stretch of time between the fourth century and the fourteenth—a long period in which the more unequal phases of Roman life are presented. Perhaps there is less in common between the civilization of Italy in the fourth century and the fourteenth than between the life of Athens and that of Chicago. But let that pass. These crowded dramatic centuries have been fused into a developing story in Mr. Cotterill's volume. The plan he has adopted is to prefix to each of the five sections into which he has divided his subject a brief account of the political events of the period in question. These summaries, together with various tables and lists, enable the

reader to frame or rather to arrange in chronological order and perspective the contents of those chapters in which the author, with a freer hand, sketches certain interesting episodes and personalities. In this way he has avoided interrupting his narrative by disquisitions on literature, art and architecture, and has relegated what he has to say on these subjects to supplementary chapters. This arrangement has, assuredly, much to commend it.

We have not space to enter into any detailed consideration of the contents of the present volume. It must suffice to say that the author retells an old story with much power of summary and suggestion. But many who may enjoy his descriptions of the men and movements of medieval Italy will not find it so easy to accept his general attitude towards certain questions or to assent to some of his specific conclusions. Indeed, we feel that those who knew nothing of medieval Italy would undoubtedly form a wrong estimate of it if they stayed their studies at Mr. Cotterill's book. On the other hand, the reader, who is sufficiently familiar with the subject to discount the bias which tends to mar certain pages of the work before us, will find the volume well worth reading. There are, however, some strange examples of misspelling in Mr. Cotterill's book. The frequent recurrence, for example, of "*Domenic*" (why not *St. Dominic*?) and the "*Domenicans*" can hardly be due to a merely typographical error. And there are other more serious indications here and there that the author is not so well informed as he might be. Moreover, the bibliography given on page six is unfortunately only a list of books of which neither the date nor place of publication is furnished. Such lists are, to say the least, of very little use. It would be hard, indeed, to make a more useless list than that which the author here recommends "for further information." But the sixty-four full-page illustrations which adorn the volume are well chosen and reproduced. There are also several useful maps and good index.

PASCHAL ROBINSON, O.F.M.

A History of the United States for Catholic Schools, by the Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wis. Scott, Foresman & Company, Chicago, New York. Cloth, pp. 673; price not indicated.

History of the United States, by Matthew Page Andrews. J. B. Lippincott Company, Philadelphia and London. Cloth, 378 pages, with appendices pp. i+xlvi; price not indicated.

The first named of these two books is quite remarkable for its inclusiveness in matters Catholic and the second for its exclusiveness in the matter of the pre-Columbian and Columbian voyages of discovery, and both are thoroughly to be recommended for the industry which went into their making, especially in the way of consulting contemporary scholarship. Both histories are current to the year 1914 and are admirably illustrated, the illustrations being, for the most part, quite fresh and well distributed.

Perhaps the most provoking thing about Mr. Andrews' book is the statement in the foreword in which he advances the apologia for his method: "Classroom experience has demonstrated the necessity for extraordinary effort to secure greater continuity of narrative in the treatment of United States history. Commencing with the fall of Constantinople or the birth of Columbus and continuing through a succession of Spanish, French and Portuguese explorers is not truly beginning with the history of the United States as a country founded under other auspices. In a textbook this method has the consequence of confusing the mind of the student with a hundred details of exploration that bear no important part in the development of the United States, however much they concern the settlement of South America or Canada. Frequently as much as one-seventh or even one-sixth of the text is devoted to events preceding the first English settlement. This space may certainly be used to better advantage in the real history of the United States. It is difficult to create, even approximately, a continuous story when the historian is confronted with thirteen different sources in English colonization alone. Therefore, for the sake of clearness, unity, continuity and proportion, the narrative should commence with the first

efforts of the colonization that was destined to shape and dominate the beginning of the republic."

It is indeed desirable that there be greater continuity of narrative in the treatment of United States history, but the present reviewer fails to see wherein such continuity is defeated by including the sources of first knowledge of the North American continent. Granting the difficulty of describing the pre-Columbian and Columbian voyages without confusion in detail, it seemingly invites fresh difficulties to begin with voyages which necessitate constant reference to previous exploration, and which thus constitute possibilities for confusion in the student's mind graver than that thereby sought to be avoided. To be sure, it is a serious fault of proportion to expend as much as one-sixth of a book on the earliest known landings upon these shores. Yet we venture to assert in rebuttal to Mr. Andrews that his secondary school pupils will come up to their university courses in American history with clearer notions of its exact place and part in the world's development if they have even a meager notion of the precise importance of the work of Columbus and his predecessors, a notion which may very well be acquired from any properly constructed text. Certainly to omit the pre-Cabotan voyagers is to make ill use of a wonderfully colored romance, and historians may be thus venturesome only at their peril!

It were ungracious, however, to speak hard words further of a book that endeavors with rather even success to maintain a sense of proportion and a constant fairness, both social, political and religious. Mr. Andrews has accomplished a most commendable secondary school history and is represented by a really worthy book.

"A History of the United States for Catholic Schools" might, with certain allowances for a non-receptive general public, be employed in institutions of education other than those to which it is somewhat restricted by the title. Its method of discussing the history of this country by periods, and indicating these periods quite helpfully in the table of contents, is distinctly praiseworthy, especially since the table of contents of many a history is more vexing than illuminating. The Catholic contribution to each period is presented very completely and is well proportioned, in fact, to a degree that elicited the remark

at the beginning of the present paragraph. Perhaps the private knowledge of the reviewer that the book is the work of several hands made him detect, as the result of closer scrutiny, a different plane of composition in some sections from that in others, the difference lying in historical conception chiefly, and a difference possibly of some helpfulness to the student of a book calculated as a text. The preface to the teacher merits earnest consideration, as it contains some really valuable suggestions in the matter of the proper presentation of a subject so often ill-taught as history. The book as a whole satisfactorily accomplishes its purpose, and in accordance is cordially recommended.

THOMAS QUINN BEESLEY.

In the Heart of the Meadow—And Other Poems by Thomas O'Hagan, with a foreword by Hon. Justice Longley. William Briggs, Toronto. Cloth, pp. 47. Price not indicated.

It is a slender little volume, this fourth offering of Mr. O'Hagan's poetry, and it is constituted of incidental lyrics and several songs written for special occasions. As a fourth volume, it may perhaps fairly be considered as representative of the poet's more crystallized manner and justly be examined as such.

"In the Heart of the Meadow," the poem which gives title to the volume, is a graceful little lyric with a touch of delicate fancy about it, a rather musical rhythm, and a degree of happiness in its diction. The opening stanza is perhaps the best:

"In the heart of the meadow, where Love abides,
And rules his Court as a sceptred King,
Green-clad Knights, with dewdrop helmets,
Pledge their faith and roundly sing:
 'Honor to him, our liege lord King,
 Who rules the air and the land and the sea;
His throne rests not on the arms of Empire,
But the hearts of his subjects so true and so free.'"

But somehow an impression of slenderness of poetic material grows upon one as he reads further into the volume, until at the end the songs seem as a whole to be in a very minor key indeed. There is no conspicuous metric capacity evidenced in

any large way, catalectic poetry entering into the lyricism very infrequently, if at all. And there is, finally, no flame in the imagination which informs the more graceful and more poetic of the lyrics, none of that sudden flare of power which one has come to look for as the distinguishing mark of the genius of a higher order. At moments one catches the reflection of it in the poems "The Altar of Our Race," "Ripened Fruit," "Face to Face"—but these songs are only emphasized by the quality of the songs around them. Mr. O'Hagan is happiest in his hours of self-searching, for in such emotion is truly lyricism born:

"The swallows twitter in the sky,
But bare the nest beneath the eaves;
The fledglings of my care are gone,
And left me but the rustling leaves."

And again :

"Men call me dreamer—yet forget
The dreamer lives a thousand years,
While those whose hearts and hands knead clay
Live not beyond their dusty biers."

Or, finally, in his most outspoken confession of poetic faith:

"But he who builds for future time
Strong walls of faith and love sublime.
Who domes with prayer his gift of toil,
Whom neither fate nor foe can foil,
Is doing work of godly part
Within the kingdom of the heart,
And wins him honor brighter far
Than ray of light from heavenly star!"

If more of the book were in this vein, its yield of poetic ore would be much higher indeed.

THOMAS QUINN BEESLEY.



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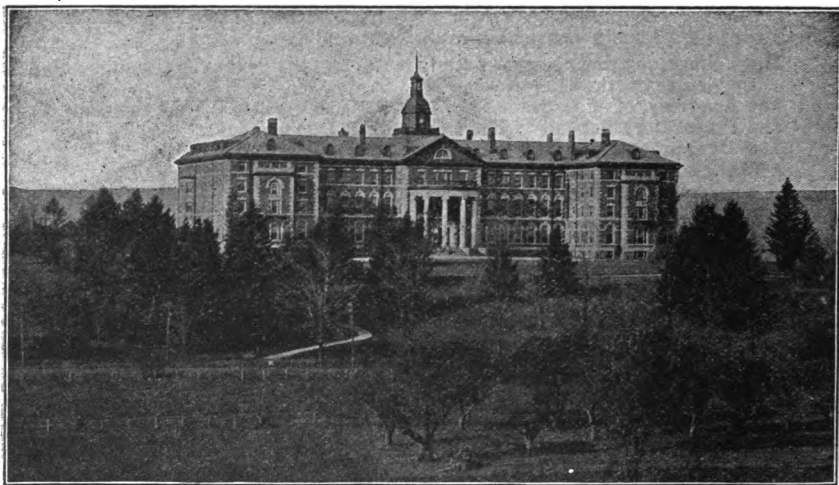
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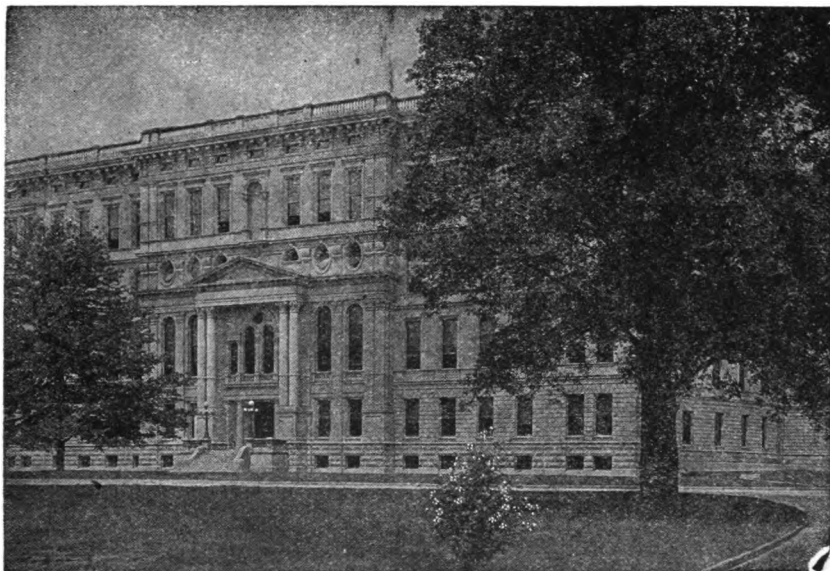
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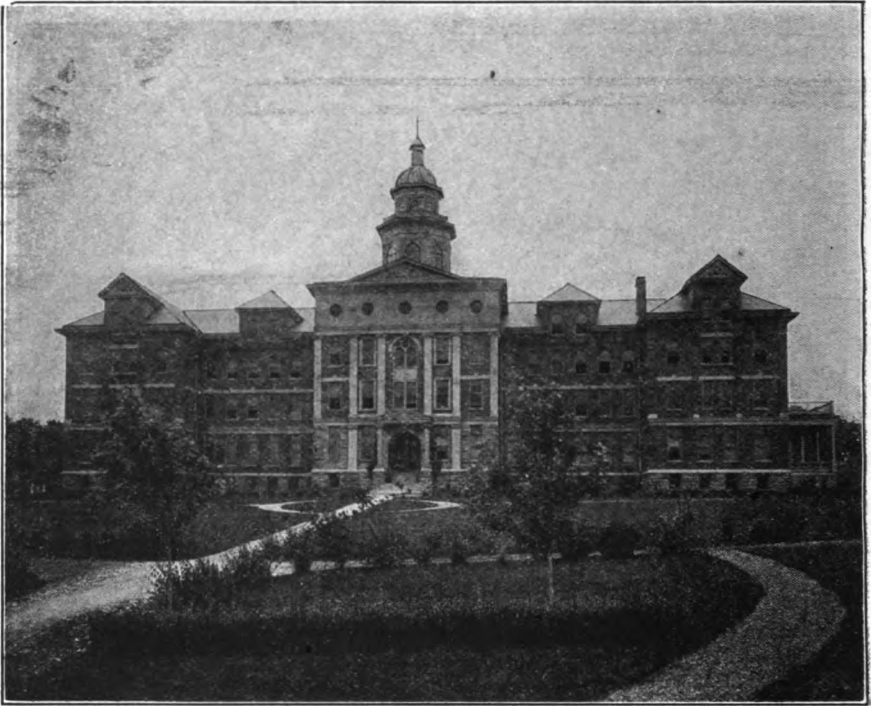
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